WHO'S WHO OF THE OXFORD MOVEMENT

BERTRAM C. A. WINDLE

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RICHARD HURRELL FROUDE, THOMAS MOZLEY, JOHN HENRY NEWMAN IN 1832

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Who's Who of the OXFORD MOVEMENT

Prefaced by a brief Story of that Movement

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To

MY DEAR AND VALUED FRIEND

MONICA TAYLOR

SISTER OF NOTRE DAME AND DOCTOR OF SCIENCE

PREFACE

FOR years a student of the Oxford Movement, like many another I found myself at first confused by the multiplicity of names, some of them identical, which came under the reader's notice. To clear this matter up for myself, I began long ago a card index of all persons connected with the Movement where were noted the chief facts of their lives. To that, in time, I took to adding the often vivid and vigorous remarks made about many of them by their contemporaries, whether friendly or unfriendly. Then it came into my mind that such a compilation—for that is what it is—might act as a guide or even a kind of "Who's Who" to others who might be studying the period and yet anxious to save themselves constant reference to biographical dictionaries and the like. And so the work was brought to an end. Then an experienced friend suggested that to send it out in the form contemplated was to confine its usefulness to those who were conversant with at least the main course of the Movement, obviously no very large body of men, and that an introduction, sketching briefly that course and underlining its most remarkable incidents, would make it serviceable to a large number

of readers. And so that was added. I am indebted, naturally, to a number of books, duly acknowledged, and also to many friends, such as the late Mgr. Parkinson, Canon Burton, and Brother Vincent of the London Oratory, who have helped me in hunting up records of the more obscure persons. My ambition was to note everybody, but some—like "young Mr. Woodmason," who has cost me hours of hunting in books—have eluded all search and I am convinced, are irrecoverable. There may be errors in a book where such abundant chances are offered; if so, I shall be grateful for corrections.

BERTRAM C. A. WINDLE

St. Michael's College, Toronto
September, 1925

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THERE is no part of the world in which the English language is spoken where the vibrations of that great religious disturbance set up by the Oxford Movement have not been felt. Shortly before the outbreak of the World War, for example, there was even from far-off Zanzibar a protest against religious proceedings at Kikuku, a still more remote spot in Central Africa inhabited by natives described in the book which deals with them as "a prehistoric people," which protest was as surely an outcome of the Movement as any of the events which are to find a place in these pages. To understand the Movement, and it is well worth understanding, one must first understand the time at which and the conditions under which it came into being.

I have elsewhere remarked that about such matters of history one can often find assistance from the novelists, as "the brief abstracts and chronicles of the time," and in part we may rely upon them

to help us in understanding how things were prior to the days of Newman.

From the period of Elizabeth up to that of the Great Revolution in England, the Established Church in that country, especially in the Caroline period, possessed a body of divines of considerable scholarship and often high literary power, and taught a doctrine which was later on described as "high." But all this was changed after the Revolution, and it must be admitted that, during the eighteenth century, that Church had sunk to its lowest point; indeed a lower is hardly conceivable. The "parson" was the sort of man who could be married to the fly-blown lady of pleasure, as *Tom Tusher* was united to *Beatrix Castlewood* after her day of glory had passed, and he might receive in time the reward of a bishopric for his pains. "Thackeray"—it may be urged,—"and writing one hundred years or more after the time!" That may be admitted; but Thackeray was saturated with the eighteenth century, and if he is to be distrusted, what about the testimony of Richardson,—no enemy to religion,—of Fielding, of Goldsmith? *Parson Adams* and the *Vicar of Wakefield* were good men, of holy and irreproachable life. But the position which they occupied in society shows clearly the contempt which the better classes had for the church to which most of them nominally belonged. Let us pass to the early part of the next century and interrogate Jane Austen, a woman of genius, whose

pictures of English country life are obviously faithful representations of what was then going on. She has quite an album of clerics,—pleasant and unpleasant, like Mr. Bernard Shaw's plays,—but all having one common bond, that of utter absence of any spirituality or any sense of the responsibility which they had assumed for the care of souls; men who had entered the clerical profession because it offered the maximum of leisure with the minimum of care, a fixed, if often not over-large, income, a good house very often, and plenty of opportunity for the amusements presented by the country-side. Let it not be supposed that all were of this class. There were, we may feel sure, many devoted men, serving their God to the best of their ability and sacrificing everything to their conceptions of His desires. But if the novels are true pictures of the general ideas and ideals of a period,—and it is here contended that those of the first rank are such,—then the general high-water mark of the religion was low, though not so low as in the previous century. It was at least respectable to be a clergyman, and he would sit above the salt at any table. But he was not to be too much of a cleric if he wanted to be received on equal terms, and there were still people like *Lady Catherine de Bourgh,* who retained no little of the tradition of the previous century in her dealings with the parish priest. The pool of clerical life was placid, if it were still not a little turbid, but it was soon to be thrown into

commotion by blasts from different quarters. Two of these must be briefly considered; the third forms the subject of this book.

The Cambridge Movement

We need not linger over the episode of John Wesley, who, starting out in life, as he did, as a High-churchman, might have done the work afterward taken in hand by Newman, for, after his conversion to the Evangelical party, Wesley was the author of a secession from, not a strong party in, the Church of England. It was quite otherwise with Charles Simeon (1759–1836), who, after passing through Eton, entered the university of Cambridge and eventually became a fellow of King's College and minister of Holy Trinity Church, both of which preferments he held to the end of his days. Hated and insulted at first for his unpopular Evangelical views, his undoubted honesty of purpose and his firm convictions, coupled with what was evidently a very compelling personality, in the end made him a great power in Cambridge and, indeed, in religious circles. He was one of the founders of the Church Missionary Society, still the great foreign-works organization of the Evangelical party, and was also the adviser of the East Indian Office, then responsible for the government of the vast Indian Empire, as it was to become, in its choice of chaplains. Thus this important part of

the world was limited to Evangelical teachers. But Simeon was the author of a still more important movement. It may not be known to everybody that the presentations to a very large number of the benefices in the Church of England, called advowsons, are made by lay persons. The bishop can refuse to admit the clergyman put forward, but, save for serious moral reasons, the Gorham judgment and other like events have shown how very limited his power is, especially where matters of doctrine are concerned. Such advowsons can be and are bought and sold in the open market, like any other kind of goods. The purchase may be made for the next presentation only or in perpetuity, and of course there are methods of evading the laws against simony. Now Simeon saw that to set up a body of trustees of Evangelical character, legally constituting a perpetual corporation, and to vest in their hands the advowsons of benefices purchased by funds contributed by his followers would be to pursue the same policy in regard to various areas of England as he was already pursuing toward that part of India under British control. Further, with a most prescient anticipation of the passage which was to take place from rural to urban life, he and his trustees set themselves to the task of acquiring any important advowson which came into the market, controlling presentation to a benefice in any of the larger towns of the land.

The "Simeon Trustees" are still in existence and

in possession of these valuable advowsons, and are thus responsible for the maintenance of a school of belief which has hardly retained the high position which it once occupied. Let it be at once admitted that the adherents of this school were men of utte sincerity and in deadly earnest, real believers in and lovers of what they thought to be the Gospel message and of their Lord. But none the less their doctrine was revolting to many, and I, who was brought up in it, can testify that in many, as in me, it engendered such hatred of all religion as to lead to its complete abandonment as soon as domestic pressure was removed, and until gentler breezes from another quarter made it clear that there was more than one way of looking at religious truth. Read Mr. Gosse's classic work, "Father and Son," if you desire to grasp what were the teachings of the leaders of this division. Mr. Gosse's father was a Plymouth Brother,—I admit that,—but can testify that a very fair reflection of his ways and thoughts might have been and was to be found within the walls of the Church of England. Or consider—and it is, curiously enough, germane to the object of the latter part of this book—the case of the Rev. John Newton and the unhappy and always more than half-insane poet Cowper. Newton was a minister of the Church of England and a convinced Calvinist, like most of his Evangelical brethren. He was also a man of considerable intellectual vigor, and, as the Rev. Thomas Scott,

rector of Aston Sandford, points out in his curious and little-known book, "The Force of Truth," was the man responsible for his conversion. For Scott, though also a minister of the Church of England, was of Unitarian opinions, from which he was turned to Calvinism by Newton.

"The detestable doctrine" (of predestination to eternal damnation) "is simply denied and abjured, unless my memory strangely deceives me, by the writer who made a deeper impression on my mind than any other, and to whom (humanly speaking) I almost owe my soul—Thomas Scott, of Aston Sandford." Thus Newman in the "Apologia," and he continues: "I so admired and delighted in his writings, that, when I was an undergraduate, I thought of making a visit to his parsonage in order to see a man whom I so deeply revered." Thus in an indirect way was Scott mixed up with the Movement, and thus he and his friend Newton become associated with the movement dealt with in this book. To return to Cowper, who came, to his great misfortune, under Newton's influence, for Newton seems to have been a man more suited to produce than to cure mental affliction. In one of his letters he asks how some young girl, who had been, as he admits, driven insane by his sermons, was to gain admission to an asylum, and adds: "I hope the poor girl is not without concern for her soul; and, indeed, I believe a concern of this kind was the beginning of her disorder. I believe my

name is up about the county for preaching people mad . . . whatever may be the immediate cause, I suppose we have near a dozen, in different degrees disordered in their heads, and most of them, I believe, truly gracious people." Among other things, Newton urged Cowper to abandon his task of translating Homer, a task taken up because he found that it diverted his poor wavering mind and warded off attacks of insanity. Yet Newton would have him give it up as worldly and sinful, just as Gosse's mother was required by a Calvinistic teacher to abandon her gift for writing tales, even though they might be of the most innocent character, such being regarded as a heinous offense against God. It is no wonder that an attitude of this kind toward religion should revolt many and drive them into utter unbelief, and this, in fact, often happened. Of this Cambridge Movement, now that we are quitting its consideration, it may be said that it never succeeded in capturing or retaining men of high intellectual caliber, and that of all the parties in the Church of England to-day, it is probably the least influential, and would be less so than it is but for Simeon's prescience. Yet from it emerged many of those who were to transform that church through the Movement which is the subject of this book, for Newman came from that fold. So also did the Wilberforces, whose family ménage may profitably be considered, as described under the title of the "Clapham sect" by Thackeray in "The Newcomes."

The Liberalizing Movement

That the Church of England had always contained what is commonly, though perhaps not very accurately, described as a liberalizing party is of course not to be denied, though it slumbered for periods of years, awakening from time to time in the persons of men like Hoadly, once bishop of Bangor, but afterward transferred to Hereford in accordance with some curious, but unwritten, law which sends so many of the comparatively unorthodox to that pretty little market-town.

But the man with whom we have chiefly to do is Thomas Arnold (1795–1842), best known as head-master of the celebrated public school at Rugby. That Arnold was beloved by many of his pupils, at least, no man can doubt who reads "Tom Brown's School-Days," as all should do, for it remains, in spite of being out of date in its accounts of games and in some other ways, by far the best story of public-school life in England. How many boys or young men to-day would break into tears at the news of the death of their head-master, past or present? Is there one? Yet *Tom* did so when he heard of Arnold's sudden death from angina pectoris, and we may suspect that what *Tom* was pictured as doing, was what that other Tom who wrote the book actually did. Nevertheless, to those who never came under his fascinations and who make their acquaintance through their writings and

the memoirs of the period, Arnold and, it may be added, the members of the Arnold family generally present little attraction. They give one the impression of being a hard, cold, intellectually self-satisfied lot, and that applies to the father Thomas, the son Thomas, and the son Matthew. But that the father Thomas was a man of great driving force is quite manifest, and in nothing more than in the vast change which he brought about not merely in his own school of Rugby, but in the public schools of England in general. It is not, however, of Arnold as head-master nor as Regius professor of modern history at Oxford that we have here to speak, but of Arnold in his influence on religious thought. In his earlier days, like many another man, he had experienced serious religious difficulties, but he overcame them and settled down to a sincere, fervent, life-long belief in the teachings of Christ as interpreted by himself. For Arnold belonged to that band of men at Oxford who have since been called "Noëtics" and among whose ranks were numbered, besides Arnold himself, Archbishop Whateley, Bishop Hampden, and others, who would have been somewhat later called "broad churchmen," and whose lineal descendants to-day are those described by their opponents as "Modernists" and by themselves as "modern churchmen," claiming, one must suppose, that "There are no other modern churchmen." Arnold was an English Churchman, and fully convinced of the mission which that body

should have to the country in which it is established; and like many another, he shuddered at the condition into which religion in England was subsiding (and, indeed, if he could have seen what was to come, he might well have shuddered), and he set himself to endeavor to find the remedy. His idea was one which others have entertained and which is still by no means without its supporters. It is that the Church of England should, through undefined measures of comprehension, draw into its fold all forms of belief, save the Jewish, of course, with the exclusion of infidels. What his intentions were with regard to the Roman and Greek churches is not clear, and it must be conceded that in his day neither of them occupied in England a position which compelled attention.

"It is now generally conceded that those differences which were once held to divide the Christian Sects from one another (as, Whether or no *Confirmation* were a necessary Ordinance of the Church) can no longer be thought to place any obstacle against Unity and Charity between Christians; rather the more of them we find to exist, the more laudable a thing it is that Christian men should stomach, now and then, these uneasy Scruples, and worship together for all the World as if they never existed." Thus a satirist of to-day, writing in the manner of Dean Swift in his "Reunion All Round." And after—beyond the dreams of Arnold—providing for the positions in his remodeled

church even of Roman Catholics and Buddhists, he concludes, "It shall go hard but within a century at most we shall make the *Church of England* true to her Catholic Vocation, which is, plainly, to include within her Borders every possible Shade of Belief, *Quod umquam, quod usquam, quod ab ullis.*" Literally this was Arnold's ideal; and how far it is from being accomplished, we who look around us may see, and wonder how what seems to be so impossible a scheme ever entered into the head of a learned historian. It will readily be understood that Arnold's own views were of the kind afterward known as "broad," and that being so, he loathed the absolutely opposite tenets of the party of Newman and was the author of that fierce invective against them which appeared in the "Quarterly Review" under the title of "The Oxford Malignants," though for that rather offensive title the editor, and not Arnold, appears to have been responsible. And the pupils who flowed from his school to Oxford came, as may be expected, charged with his spirit and message.

Some of them, like Stanley, afterward dean of Westminster and Arnold's biographer, held the same principles unchanged, except possibly by augmentation, until the end. Others, like Ward, made a volte-face and swept to the other extreme. Of these men, there will be more yet to say. Let us now turn to the political and general atmosphere of

the time which saw the emergence of that third party which forms the real subject of this book.

The Eve of the Movement

The year before the launching of the great series of events included under the name of the Movement was an eventful one in the British Isles. Prior to 1832, representation in Parliament was based upon a system long since antiquated. The borough of Stratford-sub-Castle, better known as Old Sarum,—a place for years without inhabitants other than one farmer,—still contains, or did until recently, a tree under which that one elector used formally to return to Parliament whatever two members were recommended to him by his landlord. At the same time, Birmingham, Manchester, and other great centers of population were unrepresented save as items in the counties to which they belonged. Reform bills were passed only to be thrown out by the House of Lords, always with a substantial number of English bishops voting against them, until in 1832, under the threat of revolution on the part of the unrepresented populace and of the creation of any required number of new peers by the king, acting on the advice of his minister, the great Reform Act became law.

It may well be understood that the Church of England, always more or less on the Tory side and

markedly so in those days, was not highly popular with the new Parliament returned after the Reform Act came into operation, and one of the first proposals was to abolish ten Irish bishoprics.

That proposal was as gall and wormwood to the High Church party, though indeed it is difficult to see how it could have been resisted by any reasonable men. When the cathedrals and revenues of the church in Ireland passed into Protestant hands, consequent upon events in England, the people in no sense passed with them, as, on the whole and in time, they did in the latter country. Thus it happened that at the time we have now reached, there were occupants of Protestant sees in Ireland who probably drew more golden sovereigns per annum for such duties as they performed than they had spiritual subjects under their charge. Still, the attempt to alter this state of affairs was, to the High Church party, simply sacrilege—a putting out the hand to touch the Ark of the Covenant, and that because it was an interference in religious matters by a secular authority. Of course, the answer of the other side was that the entire Establishment was a matter of parliamentary creation —as indeed it is—and that its Prayer Book was—and is—a schedule to the act creating that Establishment, and that what secular authorities had set up, secular authorities could change. Nevertheless, a protest must be made, and that protest emanated

from Oxford, the "home of lost causes," as one of its children called it. In one of those beautiful passages which adorn his work on the Movement, Dean Church, himself one of the most charming figures of the time, gives a picture of the Oxford of that day—how different from the Oxford of to-day!—in which he points out its close resemblance to one of the old Greek towns, or to some self-centered city in Italy during the Middle Ages, with its own life, its privileged powers, making it unlike any other town in England, with the exception of its sister Cambridge; "its democratic Convocation and its oligarchy; its social ranks; its discipline, severe in theory and usually lax in fact; its self-governed bodies and corporations within itself; its faculties and colleges, like the guilds and 'arts' of Florence; its internal rivalries and discords; its 'sets' and factions."

We need not delay to describe it; that has been done by the master hand of the leader of the Movement in his novel—let us call it that for want of a better term—"Loss and Gain." It was from the pulpit of the Church of St. Mary the Virgin, over the porch of which Laud had erected—to his later confusion—a statue of its patroness, the church of which Newman was afterward to be vicar, that the first call to the ranks of the Movement rang out; and, oddly enough, it was at an assize-sermon that the note was sounded.

1833. The Assize Sermon

Those who remember their "Cranford" can hardly forget the one great incident in the life of the late vicar of that place, defunct when we make its acquaintance, the father of the *Misses Deborah and Matty*. That great incident was the preaching of the assize-sermon, and such an event was a milestone on the path of many a worthy rector or vicar, especially if, as in the case of the vicar of Cranford, the sermon was afterward published. Oxford, it must be remembered, like its sister Cambridge, is a county as well as a university city, and the representatives of the crown and the law pay their visit there, in course of their assize, to hear and adjudicate upon such cases as may have found a place on the list.

When such a visit covered a Sunday, the judges were expected to go to the principal church in state, wearing their scarlet robes and full-bottomed wigs and accompanied by their javelin-men, with the high sheriff in attendance, and there they were treated to some very special discourse delivered by some specially selected preacher. It was before such an audience that John Keble, on July 14, 1833, delivered his memorable address entitled "National Apostasy." Keble was a man with a remarkable career behind him at the university. He had come up at the almost unheard of age of fifteen; had swept the university of prizes and distinctions; and

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by his nineteenth year was a fellow of Oriel, at that time as high a reward as could be looked for. Keble, whom Thomas Carlyle in one of his most bilious moments no doubt, described as like a monkey, was really by all accounts—and indeed his pictures show that these accounts are not exaggerated—a man of singular beauty, and, we are told also, of silver speech. That he was a poet everybody knows who is acquainted with the "Christian Year," and that he was a modest one is proved by the fact that it was only under what virtually amounted to the orders of his father that he ventured to bring that book to publication. Keble and Newman were close friends, and it is told of Hurrell Froude that he said that if he were called on to say what good deed he had done in his life, he would rely on the fact that he had made these two understand each other. Yet when Keble was a candidate for the provostship of Oriel, the highest place in the college, it was the influence of Newman which kept him from election and put into office Hawkins, who was afterward to place Newman in the position of the "engineer hoist with his own petard" by excluding him from the tutorship to which Newman had attached so much importance. Keble remained all his life at the quiet country vicarage of Hursley, where in the evening of his days he was visited by his old friend, then a cardinal of the Roman Church. It is a remote spot. I visited it once as the autumn twilight was closing the day, and a few silent folk

passed one by one into the church for evening prayer. Keble had then long been in his grave, but it seemed as if his gentle spirit hovered round the scene where his footsteps had so often fallen.

Such was the preacher of the sermon, and like most sermons on such occasions, it produced—for the moment, at least—no particular effect. One of the judges is said to have made the solemn pronouncement that it was "an appropriate address." Like many another of his brethren, he very probably slept soundly through it. If not, he used as inadequate a term for the sermon as Isaac Williams did when he said that Law's "Serious Call" was "a pretty book." J. B. Mozley, that fine thinker, was much nearer the truth when he declared that it was "a kind of an exordium of a great revolution." It was a call to arms, and the times warranted it. In the previous year Arnold had declared that "the Church as it now stands, no human power can save," later on in the same year adding to Whateley, "Nothing can save it but a union with the Dissenters." Such was his panacea; it was far from being that of Keble and those with whom he was associated. Their plan was *stare super antiquas vias*. Let us return to the old days of church discipline and church worship. Not yet, let us note, in any way to the old pre-Reformation days when the great cathedrals and other houses of prayer were built and resounded daily with the Ceremonies of the Mass. That idea was to come much later.

For the time being, the solid Anglicanism of the Caroline period seems to have formed the ideal of the party, for that it was now to become. Two further and important events in the same year brought about the formation of that party.

The Hadleigh Conference

Hadleigh, a country place in Suffolk, is a spot of some interest and beauty, for in pre-Reformation days its rector was also dean of Bocking and it was in the fine tower of the Deanery (built in 1495) that a memorable conference was held at the invitation of Hugh James Rose, a Cambridge graduate who was at the time rector. There were also present Hurrell Froude from Oxford (of whom more shortly) and, from the same university, Perceval, a sprig of nobility and a royal chaplain, but not one of much import in the further history of the Movement. From Trinity College, Dublin (the three old universities being thus all represented), came William Palmer, a liturgical student then settled in Oxford for purposes of study. Trench, afterward archbishop of Dublin, who was then Rose's curate, was present, but only as a listener and, as it turned out, a most forgetful one, for, among other inaccuracies, he tells us that he remembers taking a walk at the time with Newman, who was never near the conference. Rose, a remarkable man, died young; so did Hurrell

Froude, but not before he had played a large part in the events of the day. Neither Palmer nor Perceval figured largely in subsequent doings. Froude was the most impatient—may I say?—of these men and was perhaps a little dissatisfied at the *festina lente* attitude which they seem to have adopted, and when he returned to Oxford, in the course of a conversation shortly afterward with Isaac Williams, a prominent man, he said: "Isaac, we must make a row in the world. . . . Church principles forced on people's notice must do people good. . . . We must try." Further, he pointed to what had been effected by the Evangelical party without, as he contended, half as much material at their disposal to aid their argument.

The Tracts for the Times

These publications were the first attempts in the direction of the "row" which Hurrell Froude desired, and they were, at their commencement, solely the work of John Henry Newman who rapidly became the leader of the Movement.

J. A. Froude, himself for a time an adherent, though far removed from his former footing at the time that he wrote, said of Newman, "The rest were all but as ciphers, and he the indicating number." It is a hard saying when one remembers the names of Pusey, Church, and many another associated with the party, but such is the summing up of an

eye-witness as to the relation of Newman to the Movement with which his name will always be associated, and that in spite of the fact that the term "Newmanite" had a short and ineffectual life, while that of "Puseyite" (for reasons shortly to be named) usurped and held its place.

Newman came out of an Evangelical nest, and as an Evangelical came up to Trinity College, Oxford, from which he graduated, obtaining only a second class at his degree examination. His real merits were, however, recognized and his comparative failure attributed correctly to a breakdown in health; and thus he was shortly after elected to a fellowship at Oriel, a distinction then among those most coveted in the university. He himself has given a graphic account of his entry to the Common Room to be introduced to his new colleagues, and narrates how he almost sank through the floor when Keble came up to shake hands with him. The acute critic who so inaccurately described the appearance of Keble once committed himself to the opinion that Newman had the brains of a rabbit. Such was not the opinion of the provost and fellows of Oriel when they elected him into their society, nor does the world at large hold that opinion to-day concerning one who—at the lowest rung of the ladder of appreciation—at least could handle the English language as few but he have ever been able to handle it. Newman's history is so largely that of the Movement that we shall meet him time and

again in these pages. For the present let us turn to the consideration of the "Tracts," for by that somewhat forbidding title, especially forbidding at that time, these documents were known. The first, written by Newman, was a four-sided pamphlet, if it may be dignified by such a name, entitled "Thoughts on the Ministerial Commission," sold at one penny and issued anonymously; indeed, it commenced with these words: "I am but one of yourselves—a presbyter; and therefore I conceal my name, lest I should take too much on myself by speaking in my own person. Yet speak I must; for the times are very evil, yet no one speaks against them." The second was also by Newman, and he tells us how he and others used to ride about the country distributing the tracts at the rural parsonages. Palmer and Perceval were at first alarmed at what was going on, but in the end, both contributed tracts. Such was the story until we arrive at "Tract 18." Up to that point the tracts had been really tracts and small ones at that. But "Tract 18" was a work of some size, and of great learning, on fasting; and though it was not exactly signed, it yet bore the well-known initials E. B. P. at its foot, so that all men might know that Edward Bouverie Pusey was responsible for it. From that moment, or from one not far removed from it, the Movement had a name, and Puseyism it became; and that name has penetrated into all the civilized languages of the world, not even excepting Greek,

where Pouzeismòs describes a movement of which Pusey—its eponymous hero—never was, nor indeed aspired to be, the leader. Pusey was only a year older than Newman and three in front of Hurrell Froude, but, from his position, Pusey lifted the movement out of the ranks of one mainly associated with the younger and, it might be supposed, less responsible dons. "Pusey," says Newman, "gave us a position and a name." He was professor of Hebrew and a canon of Christ Church, and that was remarkable at his age and eloquent testimony to the immense wealth of learning which he had accumulated, partly by studies in Germany; and at that time such studies were far less common than they afterward became under the influence of the Prince Consort.

Until we arrive at the date of later and more fateful tracts, there is no need to dwell on these productions which, from something little more than leaflets, increased in size until they became small volumes.

1836. The Hampden Controversy

Among the numerous endowments of the University of Oxford is one which provides a Bampton lecturer with a stipend for the delivery of certain sermons in each year. Naturally, these discourses vary considerably in value, and for the most part are listened to by few and soon fall into neglect, if

they ever rise from it, after they have been published. But from time to time, there are lectures —like, for example, those of J. B. Mozley and others—which really justify the endowment; and as its story is that of most of these lectureships, it may be allowed that the money has not been spent in vain. Now in the year 1832, these lectures were delivered by Dr. Hampden, then principal of St. Mary Hall, a minor house in the university. From what his contemporaries said of him, he was dull, dry, and deterrent, though he had a most brilliant career as a student. However, having been appointed Bampton lecturer, he very naturally desired to do his best to make his lectures memorable. He did, though by no means in the way he intended. There was at that time living in Oxford a curious character named Blanco White. Of English descent, but born in Spain, he was a Catholic by birth, had been brought up in that church, and actually ordained one of its priests. Abandoning his religion, he came over to Oxford and settled down there. He became a friend of Newman's, one nexus between them being the intense love which both possessed for the violin. Hampden conceived the project of lecturing on the scholastic philosophy, a subject of which he, like everybody else in Oxford and of Oxford breeding, was almost entirely ignorant. Blanco White had, of course, been trained in the traditional philosophy of his church, and to him Hampden went for information.

Whether the resultant lectures were heretical as a consequence of Hampden's own views of things, or because White had made them so, or because, not understanding his subject, he had muddled his meaning, does not much matter to a generation which never has and never will read these lectures. They fell almost still-born from the press; but obviously some one at the time must have read them, for when, in the year we have now reached, Lord Melbourne, then the Whig prime minister, appointed Hampden to the Regius professorship of divinity, no small stir arose. Tractarians, as they were now called, joined with Evangelicals to denounce the appointment, one of the journals of the latter section declaring that "Protestantism was stabbed to its very vitals." Melbourne—a perfect Gallio—paid no attention to all this disturbance, and the disappointed opponents of Hampden were left with one only means of revenge. There is a body of persons in Oxford charged with the task of selecting those divines who are to preach the formal university sermons, and of that body, very naturally, the Regius professor of divinity was a member. But not *ex officio,* and the revenge taken by his opponents was to bring before Convocation, that is, the body of graduates, a measure depriving Hampden of any right to vote on these preachers. The measure was carried by 474 votes to 94. It was the zenith of the Tractarian Movement, though it must be remembered that, in this case, they and

their opponents within the camp of the Establishment made common cause. Time, however, as Dean Stanley pointed out in a remarkable leaflet published later, was to have its revenge and the Tractarians were to be dealt with in like manner as they had dealt with their opponent, under circumstances yet to be related. Even at the time it was a costly victory; for the liberalizing party, to whom, of course, Hampden was dear, ignoring the Evangelical wing,—strong, if strong at all, only in votes, —directed their animosities against the Tractarians, whose pens had been wielded and with effect against the Regius professor of divinity. Now for the first time was the accusation of Romanizing brought against Newman and his allies; and in the year with which we are dealing, Newman thought it well to define his position in the series of lectures on "Romanism and Popular Protestantism" which he delivered on week-day afternoons in a side chapel of the Church of St. Mary the Virgin, of which he was now vicar. The chapel was named after one Adam de Brome, and in its precincts Newman gave utterance to several of the discourses which afterward became parts of his published works. Those of which we have been speaking were issued as the second volume of the "Via Media," and definitely condemn the Roman Church, while giving it credit for some good points, a concession not often made at that date nor in that place.

1838. Hurrell Froude's "Remains"

Some mention has already been made of Hurrell Froude, and something more must now be said of him and of his family. He was one of three sons of Archdeacon Froude, of Totnes, in Devon. William Froude, the youngest, was an intimate friend of Newman, and afterward became the first authority in England on battle-ship construction. His wife became a Catholic, and his children were brought up in that faith, for the late R. E. Froude, who died but a short time ago and had followed his father in his ship-designing task, was and remained a member of that body. But William Froude made no claim to be a supporter of any special creed. John Anthony, the third brother, was for a time a strong adherent of the Movement, but the pendulum in his case, as in that of Mark Pattison, went full swing, and both fell into complete disbelief in all religion. Hurrell was a quite different character, a man, as Dean Church says, who had about him "an awful reality of devoutness." He was afflicted with constant ill-health, which took him away from England on various occasions, one of them being that memorable journey taken with Newman, on which, after an illness almost unto death, the latter wrote the hymn "Lead, kindly Light," known the world over. While he lived, there is no doubt that Hurrell Froude was the motive force of the Movement and

went very much farther than Newman and others were then prepared to go. Newman tells us that Froude could not bring himself to believe that Newman regarded Rome as Antichrist, for his own view was quite otherwise; indeed, if there were any foundation for the accusation of Romanizing in the sayings of Hurrell Froude, justification for that accusation might be found. And before long, found it was. Newman, great man that he was, does not seem to have been possessed of much sense of appreciation of the possible consequences of any given publication. Other instances of this will require to be noticed, but the first is that of the publication of what, in the somewhat lugubrious phraseology of the time, were described as "The Remains" of Hurrell Froude; in other words, his letters, table-talk, and so on. Now Hurrell Froude was very outspoken with his private friends and in his letters to them, and nothing could possibly have been more injudicious, in the interests of the party of the Movement, than the virtually uncensored publication of all his most intimate thoughts. Yet such an idea never seems to have entered Newman's mind, and he was aghast at the effect which the two volumes produced.

One must remember that at the time in question the Reformation was still an object of affectionate respect with all, and its heroes were heroes indeed, not to say saints.

There are doubtless those to-day who share in

those views, but it may fairly be said that if they are not now in a minority, there is at least another very large and powerful party, of course outside the church against which the guns of the Reformation were directed, whose ideas would not differ in any way from those held by Hurrell Froude. But that was a good deal more than half a century ago and things have changed since then. "The Reformation was a limb badly set; it must be broken to be righted." Such was one of his sayings, and to the ears of those accustomed to think of Elizabeth as a God-sent savior of the church, and the Reformers as His chosen servants, such an expression must have sounded almost blasphemous. At any rate, the publication of these papers still further turned the tide, and made people really believe that, under their protestations of English churchmanship, Newman, Froude, and others were really trying to bring their country once more under the Roman obedience. What else could they think when they read Froude's account of the visit paid to Wiseman, not then cardinal, but a monsignor and resident in Rome. "We got introduced to him," writes Froude, no doubt partly in jest, "to find out whether they would take us in on any terms to which we could twist our consciences, and we found to our dismay that not one step could be gained without swallowing the Council of Trent as a whole." This at least may be said: that no accusation of cowardly, sneaking, underhand conduct on the part of those responsible for the

publication of such statements should ever have been made, though made it was and from many quarters.

1839. Isaac Williams on "Reserve"

A curious instance of misjudging the public attitude occurred in the next year. Isaac Williams, to whom Hurrell Froude confided his intention of "making a row," came up to Oxford an excellent cricketer without any special interest in religion, but was soon caught up in the whirlwind of the Movement. He got to know Keble through winning a Latin poem prize, went down to spend the long vacation with him at his curacy, and there found his soul, and perhaps also had his first poetical fancies stirred within him. Williams became curate to Newman at St. Mary the Virgin, and devoted himself to poetry and religious duties as a typical old High-churchman. While staying in Gloucestershire, with Prevost, a man loosely connected with the Movement, Williams got together a number of ideas, from the Fathers and elsewhere, in opposition to an Evangelical habit of that day—perhaps even later—of using what to many was absolutely painful language on topics like the Atonement. On Newman's advice, this was published as a "Tract" under the title "On Reserve in Communicating Religious Knowledge," and it may be conceded that a less felicitous

title could hardly have been selected. It at once became the object of a storm of denunciation, and it is quite probable that many of those who denounced it (as in the case of the then bishop of Gloucester) knew nothing of it but its title. What the writer aimed at was to persuade a certain school to use language in their expositions less hurtful to more sensitive hearers than apparently they were accustomed to. What it was claimed that he meant was that there were esoteric doctrines, *arcana secreti,* which must be kept from the common herd and reserved only for those who were fitted to receive them. One result was the failure to secure a position for which he was well fitted, as must now be told.

1841. The Poetry Professorship

Appointments are made to chairs at Oxford in diverse ways, and this particular chair was in the gift of Convocation, perhaps as incompetent a body to decide on the selection of a suitable occupant for this or for any other professorate as well can be imagined, since it consists very largely of persons living at a distance, out of touch with university affairs, and eminently accessible, therefore, to influence of a kind other than purely academic.

The chair of poetry fell vacant. Isaac Williams, known as a minor poet of some standing, became a

candidate. That he was the best man available at the time, no one now doubts; perhaps no one did then. But he was a Tractarian and he had written a notorious tract himself and was thus, of course, quite unfitted to discourse on the subject of poetry. A rival, a certain Mr. Garbutt, of Brasenose,—Williams was of Trinity,—was brought into the field, whose claims to lecture on poetry or indeed any other subject were never revealed. But he was not a Tractarian, and it was soon obvious that he was going to be elected. In order to avoid the trouble and expense of an election, those acting for the candidates had a "show-down" of promised votes. There were 921 for Garbutt and 623 for Williams, who thereupon withdrew. Garbutt was elected without opposition, wrote and printed a Latin disquisition, *"De Arte Poetica,"* probably never read by eyes other than his own and the printer's, and subsided into the quiet nonentity from which he had been dragged to serve the purpose of the stick with which the Tractarian dog might be beaten.

1841. Newman and Oxford

This year was the crucial year of the Movement, and the first debacle which it experienced was the defeat described in the previous section. But above all things was it crucial in the career of its leader. At this time he was perhaps the most prominent

man in Oxford—vicar of St. Mary the Virgin, renowned as a preacher, revered by his following as a leader *sans peur et sans reproche.*

Besides his church in Oxford, Newman's pastoral charge included a tiny village three miles distant from the city, called Littlemore, where he built a small church for the convenience of the inhabitants and where he afterward took up his residence. It will be remembered that Newman had been largely responsible for the election of Hawkins to the provostship of Oriel, and thus to his being placed among the rulers of the then unreformed university of Oxford. If ever men took themselves seriously, these heads of houses did, and not infrequently they and their head for the year, the vice-chancellor, were responsible for action which could but make them ridiculous in the eyes of sensible and reasonable men. Of course, there was much excuse for them, for the groove of academic life was then even narrower than it is to-day, in this age of married fellows and women's colleges. In the day we are discussing, the relics of Catholic ages survived in Oxford in so far that marriage was forbidden to all but professors and heads of houses.

These last, living in a little atmosphere of mutual admiration,—tempered, doubtless, by mutual distrust and sometimes, perhaps, dislike,—rapidly came to think that their opinions were really those of Sir Oracle and unchallengeable. Of all these men, the most ardent against the Tractarian Party was Haw-

kins, who owed his election to the provostship very largely to the action of the man who led that party. That such had been the case was not and could not be any argument with Hawkins, doubtless fully convinced that he was right and the other side wrong; but it is a curious instance of the irony of fate. Let it be remembered that the senior by far in years of this body of heads was Routh, that remarkable old man, for more than half a century president of Magdalen College, who, dying in his hundredth year, carried down almost to our own days the living memory of Samuel Johnson, and that Routh had no old-man attitude toward Newman, but treated him with kindness and consideration when almost every other hand was against him. But Routh was only one, and of the others nothing further need here be said. It was with such men that Newman was now to come into conflict. This was in connection with the "Tracts for the Times," to which it is now necessary to return. These publications had alarmed some of the supporters of the Movement, like Palmer and Perceval, but a more serious effect was produced when, in 1839, the bishop of Oxford spoke of them in a pastoral address in terms of some reprehension. To Newman, "a bishop's lightest word *ex cathedra* [was] heavy," as he himself wrote, and he at once offered to stop the issue of further tracts. For the time no such order was given and the tracts continued to appear.

Tract Ninety

Newman himself tells us that for years he had been teased by the question arising in his own mind or put to him by others: "What do you make of the Thirty-nine Articles, which are supposed to be binding on all officially connected with the Church of England? How do you reconcile such very strong statements as they admittedly contain with the views which you hold on church matters?"

And he seems to have long contemplated the issue of a tract on the subject, the publication of which was at last precipitated by the desire of keeping in the church certain men who had recently, as Newman himself put it, "cut into the Movement at an angle." Of these, the most prominent was W. G. Ward, who was the chief figure in an episode yet to be described; but there were others, and they were men of standing and importance. There was Frederick Oakeley, for years a figure of significance in the Anglican church as the incumbent of Margaret Street Chapel, the pioneer place of advanced ritual, afterward a Catholic priest and canon of Westminster. There was J. B. ("Jack") Morris, and there were others. For these men and their like, Newman published "Tract 90," and, as in a former case, in utter ignorance of the effect which it was to produce. "Tract 90" was an effort to show that whatever their surface appearances might be, the

Thirty-nine Articles were not really anti-Catholic, but only directed against the *corruptions* of those doctrines against which they appeared to be leveled.

Franciscus à Sancta Clara (in the world, Christopher Davenport), the Franciscan confessor of Henrietta Maria, wife to Charles the First of England, whose name cropped up again and again during bygone controversies as to the validity of Anglican orders, said much the same things as Newman did; but then the Anglican church was nearer to Rome in sentiment in the time of Laud than in 1840, and things could then be said which were much more dangerous utterances at the later date. "Tract 90," which was in later years reissued with the consent of its author—then a priest of the Roman Church—and preluded by an introduction from the pen of Dr. Pusey and a contemporary letter by Mr. Keble, is perhaps the only one of the tracts which is ever read to-day except by very curious students of the period. It must be confessed that it is a very remarkable piece of special pleading, and that when one has read it carefully one feels little surprise that, given the ultra-Protestant temper of the time, it should have aroused a considerable amount of turmoil. That was what happened, and the match was applied to the train by the irrepressible W. G. Ward,—for whose benefit the work had been in part written,—who rushed into the rooms of A. C. Tait, then tutor of Balliol College, Oxford, with the pamphlet, which he threw

down on the table with the remark that "here was something worth looking at." Tait was brought up as a Presbyterian and had graduated at Glasgow University before entering at Oxford. He became an Anglican and a very conscientious one, but always belonged to that wing which was nearest to the church of his birth, and that even after he had risen to the dignity of archbishop of Canterbury. Tait was not long in taking action, spurred to it, perhaps, to some extent by one of the most curious characters of the Movement, Golightly, of whom it might almost be said, but for his undoubted fervor, conscientiousness, and piety, that he supplied the comic relief in that tragedy. The other three tutors were men of smaller caliber than Tait, but the "Protest of the Four Tutors" went without delay in to the Hebdomadal Board, composed of the heads of the colleges, and a week later that body issued their formal protest against the tract. A pamphlet war ensued in which Newman, Keble, and Ward took part and into which interjected himself, though it is hard to see what he was doing in that galley, a man who was afterward to be a somewhat notorious chancellor of the exchequer, commonly known as "Bob" Lowe. Seeing the disturbance which was caused, Newman again wrote to his bishop, offering to discontinue the tracts, and, as a fact, they were discontinued and "Tract 90" remains Tract the Last. Newman "understood" that if it were withdrawn, there would be no more about the

matter; but he had to learn, like many another in the bitter school of experience, that "understandings" not in black and white are generally *mis*understandings. At any rate, at the first opportunity most of the bishops began to charge against the tract in their annual pastorals, going so far as to say in one case that it cut the ground from under Christianity. That, as Newman remarks, was "the real understanding"—that they should combine in crushing this deadly heresy. It was the beginning of the end with the author of the tract.

Newman and the Church of Rome

The moment has now come to sketch that series of events which took Newman from his early moorings and landed him in a church which he had been brought up to believe and had for long believed to be Antichrist. The change in his religious views has been set forth with marvelous skill in the "Apologia," which, by the *felix culpa* of Charles Kingsley, the world has as one of its greatest pieces of literature as well as one of its most profound psychological studies. Nothing more need be set down here than the briefest enumeration of the events which took place in the course of this change of opinion.

In 1839, an article appeared in the "Dublin Review" from the pen of Nicholas Wiseman, afterward a cardinal and the first archbishop of West-

minster, on "The Anglican Claim." Of this very remarkable man it is needless to speak here further than to say that from the time when, in 1833, he had been visited in Rome by Newman and Froude, he had never wavered from the belief that a great Catholic revival was bound to take place in England and at no very distant date. With this in his mind, he came to England, lectured, was appointed to various positions there connected with his church, and, when opportunity offered, wrote articles bearing on the situation in the country of his adoption.

This particular article compared the Donatist schism in Africa with the conditions of the Church of England. Newman at first did not see any special application, but a friend called his attention to the words of St. Augustine there quoted, *"Securus judicat orbis terrarum,"* and he tells us that from that moment they rang in his ears as the words of the child, *"tolle, lege,"* rang in those of St. Augustine. As he himself put it, the article gave him "a pain in the stomach," and in that same year, during a walk in the New Forest with Robert Wilberforce, he confided to him his secret thought that in modern controversies, at any rate, it might yet appear that the Church of Rome was in the right, and not the church to which they both then belonged. Considering the tone in which Newman had spoken and written in the past, there is no wonder that this statement fell on the ears of Wilberforce, as he himself said, "like a thunderbolt." It was after

this that Newman adopted the policy in his writings which Mr. Wilfred Ward describes as that of "faults on both sides."

In 1841, to quote his own words, "the ghost had come a second time," in the course of his studies in connection wth a book on the Arian history. Here again, as in the case of the Donatists, he seemed to see history repeating itself. "I saw clearly that in the history of Arianism, the pure Arians were the Protestants, the semi-Arians were the Anglicans, and that Rome now was what it was." On top of this mental disturbance came the "Tract 90" turmoils, and, as if these were not enough, the question of the Jerusalem bishopric. Prussian policy, at the time, seemed to be moving in the direction of the creation of an episcopal order in the Lutheran organization. Of course, such bishops, like bishops in some dissenting bodies, would in the eyes of Anglicans of the Tractarian type be bishops in name, but in nothing else, just as their own bishops are held to be by the Roman Church.

A proposition was made by De Bunsen, the Prussian minister, that there should be created a bishopric in Jerusalem which should be alternately tenanted by persons of British and of German nomination; of course consecrated, at least in the first instance, in England. Why Jerusalem? It is somewhat hard to say, seeing that the proposed bishop would have virtually no flock to look after. It was a long way from Germany, and the thin edge of the wedge

—if indeed it was that—was unlikely to be looked for at that distance. In the end, an English bishop was appointed, consecrated, sent out to Jerusalem, did nothing in particular,—and did it very well, like Gilbert's House of Lords,—and that was all. There never was a second bishop, and consequently never a German bishop, so that the main point of the Tractarian difficulty never arose. But their argument, which was unimpeachable from their own point of view, was something like this: "We are a church in which the apostolic succession has been maintained intact." Of course, that was a point at issue, but I am putting their case as they put it. "The Lutherans in Germany have not and cannot by any kind of special pleading be shown to have maintained any such succession. We are now to join with a schismatic and heretical body to set up a joint bishopric in a place, by the way, where neither of us has any claim to jurisdiction."

Newman made a solemn protest as a priest of the Church of England against this legislation, which protest he sent to his own bishop and to the archbishop of Canterbury, and thus cleared his own conscience of any connection with the matter, though, naturally enough, he effected nothing else.

"From the end of 1841, I was on my death-bed as regards my membership of the Anglican Church, though at the time I became aware of it only by degrees." Such was Newman's own statement, and the history of that time must be read in his own

words. There were the episodes of Sibthorpe, the tragic comedian of the Movement, and of Lockhart, which brought Newman's connection as a pastor with the Church of England to an end. There were the visits of Manning, and, later still, of Bernard Smith to Littlemore, to which Newman had retired. Finally, there was the night of pouring rain on October 9, 1845, when Father Dominic, a Passionist, arrived, drenched to the skin, to be met by Newman falling on his knees before him and begging admission to the Catholic Church. Of all these things and of certain matters in his later life, notices will be found in the latter part of this book. In this part we need touch but little more upon him and upon his doings as a priest and a cardinal, years filled with griefs, anxieties, and yet with consolations. It was my fortune to have a few interviews with him and to hear him preach on the last occasion that he ever ascended the stairs of a pulpit. He then delivered the series of short discourses on the Stations of the Cross which were afterward published in the volume, "Meditations and Devotions." He was a man in whose face it was impossible not to see the deep lines which had been engraved not merely by prolonged study, but also by great disappointments. The last time that I saw him, in company with Bishop (afterward Cardinal) Vaughan was one month before his death. He was so feeble that he was wheeled into the room in a chair and could not even lift his hand to raise his little scarlet

skull-cap when etiquette required it, so that the action had to be performed by a young Oratorian father who stood beside him. His voice was a mere whisper, though his mind was perfectly clear. I went, almost from his side, to Oberammergau to the Passion Play, and on my way home heard a lady say to her companion in the coach which was taking us to the station, "Cardinal Newman is dead." His reception of our deputation was the last public act in the life of the founder and leader of the Oxford Movement.

William George Ward

"Farewell, whose living like I shall not find,
—Whose faith and work were bells of full accord—
My friend, the most unworldly of mankind,
Most generous of all Ultramontanes, Ward.
How subtle at tierce and quart of mind with mind,
How loyal in the following of thy Lord!"

So Lord Tennyson wrote of the man who took up the reins of leadership after Newman had retired to Littlemore and the last scenes of his Anglican life. Ward was a great mathematician and logician, and, in later days, theologian, but there were, as Stanley, one of his greatest friends, points out, extraordinary gaps in his knowledge. Standing one day under a tree with a young priest, afterward Cardinal Vaughan, Ward said to him, "Can you tell me the name of this tree?" "It is an oak," was the

reply. "Wonderful man!" said Ward. "I knew you to be well versed in theology, but never imagined that you were acquainted with all the minutiæ of botany."

As may be learnt from the descriptions in the latter part of this book, Ward was a man of huge bulk, untidy aspect, joyous spirits, and immense power of reasoning and of dialectic. "He was a great musical critic, knew all the operas, and was an admirable buffo singer," so T. Mozley writes of him. He was one of the most human, lovable, and yet intellectually gigantic members of the Movement, into which, as Newman said, he had cut "at an angle." "If Ward comes in, he will go far," said one who knew him, and so he did. As a part of the Movement, there had been founded a journal known as "The British Critic," of which for some time Newman was editor. When his mind became unsettled over religious matters he resigned, and his place was taken by his brother-in-law, Thomas Mozley, under whose rule Ward was a constant contributor, though, as Mozley relates, a good deal of a thorn in an editor's side. In the end, Ward and others of the more extreme wing made "The British Critic" so hot for the fingers of Anglican churchmen that it came to an end. Ward was now without any regular outlet for his opinions and he sat down to compose what was at first intended to be a pamphlet, but grew into a book of respectable size under the title of "The Ideal of a Christian Church,"

which appeared in 1844, the year also of the cessation of "The British Critic." That this book should have raised a storm can produce no wonder in the minds of those who have any idea of its tendency. The ideal church was that of Rome, and Anglicans were implored to "sue humbly at the feet of Rome for pardon and restoration." Moreover, they were told that the Anglican establishment was well on the way to that goal: "Oh, most joyful! most wonderful! most unexpected sight! We find the whole cycle of Roman doctrine gradually possessing numbers of English churchmen!" This was out-Heroding Herod, if "Tract 90" be allowed to stand for that monarch, and there can be little wonder that once more the magazine writers and pamphleteers were in full operation. During the long vacation, there was naturally enough a truce; but that once over, things began to become lively. Golightly once more was filling his rôle of universal denunciator, and the vice-chancellor announced that the book was to be brought before Convocation, first, that it might be condemned; secondly, and in the event of its condemnation being carried, that its author might be deprived of his degrees, for that university, like many others, has the right to take away the degree which it has once conferred; thirdly, and to very general disgust, a resolution was to be proposed that in future the person who swore adhesion to the Thirty-nine Articles, as every one must then do before becoming an undergraduate, should swear to

them in accordance with the rigid definitions of the sixteenth century, and not in accordance with any looser construction which might in latter years have been put upon them.

So great was the indignation as regards this third proposal that the heads of houses, in order to carry their other proposals, eliminated that particular clause, and, for some obscure and not very creditable reason, resuscitated Newman's "Tract 90," now four years old, and asked Convocation to condemn that also. When the day came around for these matters to be discussed, the Sheldonian Theatre was packed with the members of Convocation. The proceedings on these occasions are conducted in Latin, but on this occasion an exception was made in favor of Ward, who was allowed to urge his case in English.

The first resolution was carried by 777 to 391. There is no reason to complain of this. The university was then a Protestant institution and Ward one of its members—even one of its officials. The second resolution, which to-day looks like a rather childish bit of revenge, was just carried by 569 to 511. Then came the third resolution, which would probably have been carried by a similar majority but for a special and unusual intervention. Every year there are appointed from among the fellows of the colleges two officials known as proctors, whose duties are largely disciplinary, but who also have this further power, that, by their veto, they can

stop any motion in Convocation. Of course, the estoppel runs only for their period of office, but for that period it is final and subject to no revision. When a motion is put before Convocation it is asked:—*"Placetne Magistri? Placetne Domini Doctores,"* and the voting is *"Placet,"* i. e., "Aye," or *"Non Placet,"* i. e., "No." On this occasion, after the question had been put, the senior proctor, Mr. Guillemard (the junior was Church, afterward dean of St. Paul's and the historian of the Movement) uttered their veto, *"Nobis Procuratoribus non placet."* The vice-chancellor rose and terminated the proceedings, and Newman's tract remained and remains uncensured, for the resolution was never revived, as it might have been after the proctors' year of office was over. Ward, like the *Jackdaw of Rheims,* was not a penny the worse. To the delight and amusement of his many friends, and he can hardly have had an enemy, he married and within a year he and his wife had joined the Catholic Church in advance of their great leader.

On a previous page, mention was made of a remarkable leaflet issued anonymously at the time, but afterward known to be the work of A. P. Stanley, at a later date to become the well-known dean of Westminster. This document is so curious that it may be cited at length.

1. In 1836, Dr. Hampden was censured by Convocation on an undefined charge of want of confidence. In

1845, Mr. Newman and Mr. Ward are to be censured by the same body.

2. In 1836, the country was panic-stricken with a fear of Liberalism. In 1845, the country is panic-stricken with a fear of Popery.

3. Four hundred and seventy-four was the majority that condemned Dr. Hampden. Four hundred and seventy-four is the number of requisitionists that induced the censure of Mr. Newman.

4. The censure on Dr. Hampden was brought forward at ten days notice. The censure on Mr. Newman was brought forward on ten days notice.

5. Two Proctors of decided character, and of supposed leaning to the side of Dr. Hampden, filled the Proctor's office in 1836. Two Proctors of decided character, and of supposed leaning to the side of Mr. Newman, filled the Proctor's office in 1845.

6. The "Standard" newspaper headed the attack on Dr. Hampden. The "Standard" newspaper heads the attack on Mr. Ward and Mr. Newman.

7. The "Globe" and "Morning Chronicle" defended Dr. Hampden. The "Globe" and "Morning Chronicle" defend Mr. Ward.

8. The Thirty-Nine Articles were elaborately contrasted with the writings of Dr. Hampden, as the ground of his condemnation. The Thirty-Nine Articles are made the ground of the condemnation of Mr. Ward and Mr. Newman.

9. The Bampton Lectures were preached four years before they were censured. The 90th "Tract for the Times" was written four years before it is now proposed to be censured.

10. Two eminent lawyers pronounced the censure of Dr. Hampden illegal. Two eminent lawyers pronounced the degradation of Mr. Ward illegal.

11. The "Edinburgh Review" denounced the mockery of a judgment by Convocation then. "The English Churchman" denounces it now.

12. And if, on the one hand, the degradation of Mr. Ward is more severe than the exemptions of Dr. Hampden; on the other hand, the extracts from Mr. Ward give a truer notion of the *Ideal* than the extracts from Dr. Hampden of the Bampton Lectures.

After the 1845 Secessions

The events in the careers of Newman and Ward which have found a description in the previous pages have been dealt with in some detail because of the great importance of the two men, but it must not be supposed that they were alone in their action, for their departure, and particularly that of the leader, was the signal for a number of others, whose names will be found in the latter part of this book, to cast in their lot with them. Most, if not all these men gravitated to Oscott, the Catholic seminary of the archdiocese of Birmingham to-day, but then of the Midland District, for the country had not yet been divided up into dioceses by the Pope. Oxford was in that Midland District as it is now in the archdiocese of Birmingham, and it was natural that the converts from that place should come to their episcopal center for confirmation.

Newman and his party settled down first in a small establishment, a couple of miles from the college, at Oscott, then called Old Oscott, but since Newman occupied it, Maryvale. It was a place which had been established by that stalwart combatant Bishop Milner, author of "The End of Controversy" and other books, the harbinger of the Gothic revival, and one can still see the room where he was accustomed to sleep when his arduous labors enabled him to get a few days of peace in this quiet spot. Later on, Newman and his party went off to form the Oratory, first in Birmingham, then also in London, and to be joined by Faber, a man so remarkable that he cannot be passed over in silence, and the Wilfredians, as they were called, a group of converts who had joined themselves to him. It is interesting to look at the records of Oscott College and to read the names of men who have since in one way or another made themselves prominent or, in other cases, have never emerged from obscurity, all of them migrants, so to speak, from Oxford to Oscott.

The following passage from the published records will give an idea of what was happening:

1845. This was a memorable year in the history of Oscott on account of the large number of converts from the Established Church to whom Oscott opened her hospitable doors. On the 11th of May, Bishop Wiseman administered the Sacrament of Confirmation to Benjamin Butland and St. George Mivart, and on the 15th of August, to William

Ward, John D. Dalgairns, Frederick Bowles, and Richard Stanton. The 9th of October was a never to be forgotten day, for its closing hours witnessed the reception into the one fold of our now venerated Cardinal Newman. He was conditionally baptised at Littlemore by Fr. Dominic, and on the Feast of All Saints received at Oscott the grace of confirmation in company with Ambrose St. John, John Walker, and Frederick Oakeley. And later in the same year Thomas William Marshall and Henry J. Marshall, converts also from the Established Church, were admitted to the same Sacrament.

A few words may well be said here about the two men who were most connected with the stream from Oxford,—Wiseman and Ullathorne. Both of these welcomed the strangers, as indeed they should have done, but as was not done by all in the body which they were entering. There was a certain coolness, strange to say, shown to these persons by the old Catholics; even, it is said, by men of the standing and intellect of Lingard. Wiseman, who from the beginning had looked for and worked for just such a harvest, was at this time president of Oscott College and also auxiliary bishop to the spiritual ruler of the Midland District, Dr. Ullathorne. He was a bishop, like his superior, *in partibus infidelium,* for there were no territorial titles until after 1850. Dr. Wiseman was bishop of Melipotamus, hence Thackeray's "Bishop of Mealy Potatoes in crimson stockings and *partibus infidelium.*"

Wiseman was born in Spain of Irish parentage, went to Rome as a student, rapidly acquired immense stores of learning, which he utilized as a lecturer, and was for a time rector of the English College in the Eternal City.

Of his later history after the Restoration of the Hierarchy, his flamboyant pastoral issued "out of the Flaminian Gate," the absurd no-popery agitation stirred up largely for political reasons, Wiseman's remarkable letter to the "Times" newspaper which suddenly arrested that agitation,—a real *tour de force,*—and of his latter years, nothing can be said here. Suffice it to say that, always kind and considerate to those men who had in most cases given up friends, position, and income to follow the dictates of their consciences, he was the chief instrument in helping them to adjust their lives to their new surroundings. The same things in their measure may be written about Dr. Ullathorne, a really remarkable character, too little known outside the ranks of professed students of Catholic history in England. At the time of the first influx he was vicar apostolic of the Midland District, a post which had been held in his day by John Milner. Hence he had charge of Oscott College, and for a time Wiseman was his assistant. When the Territorial Hierarchy was brought into being in 1850, Wiseman, as cardinal archbishop of Westminster, became primate, and Ullathorne took his place as the first

bishop of Birmingham, for that see, at present an archdiocese, was then a bishopric only.

Ullathorne, of whom an account will be found in the latter part of this book, was a strange combination of learning and apparent, but only apparent, want of education with a truly Johnsonian turn of conversation. It was often my lot to talk with him, and it was extraordinary to hear the deepest thoughts issuing in classical language from the mouth of a man who never pronounced an initial "h" either in private conversation or in the pulpit; whence a volume of tales illustrating a foible which, it is said, cost him the archbishopric of Westminster on the death of Wiseman. To Newman in particular, as his life long diocesan, Ullathorne was invariably kind and considerate, a fact which was emphasized by the cardinal in more than one letter.

So far our attention has been directed to those who left the church into which they had been born, but we must not forget the many great men of powerful intellect and perfect honesty who saw otherwise and remained where they were for their lives. Pusey, Keble, the two Mozleys, Church, and others, whose names will also be found in the latter part of this book, were of this group, and not the least of the many interesting things in Thomas Mozley's "Reminiscences of Oriel College and the Oxford Movement" is the part where he discusses with himself the question "To go or

not to go," and finally decides it in the negative. "The Parting of Friends" was the last sermon preached by Newman as an Anglican clergyman, and it was an utterance beautiful and prophetic, for the parting was to come and in many cases to be life long. Newman and Whateley had been friends, and from the latter the former admits that he had learnt many things. In later years Newman was in Dublin for some years as rector of the ill-fated Catholic University, and at the same time Whateley was there as Protestant archbishop. Yet they never met to speak to one another even in the street. "The Second Spring" was perhaps the first important sermon preached by Newman in his new surroundings, and it is unsurpassed in beauty even among his writings. It is the counterpart of the other, for if one is a lament for the lost, the other is a note of joy for what had been gained. At eventide it shall be light, and as an old man, Newman was made an honorary fellow of his first college, Trinity, and at times saw and talked with his old friends; but on the whole, he and his companions went out of their father's house into a strange land.

1850. The Gorham Judgment

1850 was the year of the Restoration of the Catholic Hierarchy in England, of which mention has just been made, but that event does not seem to have influenced one way or the other the flow of

the Movement. But it was the year in which another series of events took place which led to a fresh stream of persons seeking the Catholic Church. It has already been mentioned that though a lay patron may nominate to a living, the gift of which is his property, it lies with the bishop of the diocese to institute the nominee, that is, to decide whether he is a proper person to fill the duties of a parish priest in the Church of England. A certain Mr. Gorham, who, but for the stir which he caused on this occasion, would never have been heard of, had been a fellow of one of the Cambridge colleges for a number of years when he was nominated to the living of Bampford Speke in the diocese of Exeter. The then bishop, commonly known as "Henry of Exeter," was of the old-fashioned High-church school, very anti-Catholic, but very tenacious of the doctrines of his own church, as indeed was right. Mr. Gorham was the author of some writings which, in the bishop's opinion, contained a denial of the doctrine of baptismal regeneration, which to him, and perhaps to many—even most—other people certainly seems to be clearly laid down in the service contained in the "Book of Common Prayer."

The bishop refused to institute him, and Mr. Gorham very naturally appealed to the Court of Arches, which is the ecclesiastical first court of hearing. That court found in his favor and, the bishop again refusing to institute, he exercised his right of appealing to the Judicial Committee of the Privy

Council, the highest court of appeal in these cases.

It must be noted, first, that that body is recruited from persons of all forms and no forms of belief, and that there might not, in a given case, be a single adherent of the Anglican Church assisting as a judge at the hearing; secondly, that the "Book of Common Prayer," being a schedule to an Act of Parliament, the meaning of its words is susceptible of judicial determination, just as the phraseology of any other act is. In this, in fact, it is claimed, is to be discovered the explanation of the apparent paradox mentioned immediately above. The judges are to say what a certain set of words means in law, not whether a certain doctrine is right or wrong.

In this case the Judicial Committee, after hearing all the arguments, set up a formula of words as those explaining Mr. Gorham's view (it is claimed by many that their words do not really convey his meaning), and having done so, ruled that this view was "Not contrary or repugnant to the doctrine of the Church of England as established." Hence Mr. Gorham was declared eligible to be instituted, and in the end he secured his living and returned to the comparative obscurity from which he had for a time emerged. But the decision made a tremendous effect. The result of it was to declare that a clergyman of the Church of England might teach either that a child was or, on the other hand, was not regenerated by baptism—in other words, that either

one of two perfectly contradictory statements might be true. And as the Established Church was, by the fact of its establishment, subject to law, that decision became and remains the settled law of that church. That was a state of affairs which could not but make an immense impression on many minds. And it did. There was a second inflow of converts not less important in position than the first, and some of these it will now be necessary briefly to describe. Let us first consider the case of Henry Edward Manning, afterward Cardinal Archbishop of Westminster and in his day one of the most important personages in the British Empire. There is a tiny parish in Sussex named Lavington, so small that there is not or was not always a service there on Sundays. At the east end of the exterior of the church the visitor will see in a row three graves of historical interest. One is that of Samuel Wilberforce (often spoken of as "Soapy Sam"), at first bishop of Oxford, afterward of Winchester. Side by side lie his wife and "Caroline wife of the Revd. Henry Edward Manning." Lavington at the time of the Oxford Movement was the property of a clergyman of the name of Sargent, who, being patron of the living as well as squire of the place, presented himself to what was doubtless a benefice of very small pecuniary value. As he kept a curate, it is likely that it cost him more to run his parish than he received from it. He had two sons, both of whom died in early manhood,—one just after

matriculation at Oriel College,—and four daughters, and of their marriages we must now speak. One of them married Manning, for a time curate at Lavington and afterward vicar. She died years before he left the Church of England. A second married Samuel Wilberforce, as has just been mentioned. The third married Henry William Wilberforce, brother of Samuel, and the fourth, George Ryder, who had been curate to Mr. Sargent. Of these people, Henry Wilberforce and his wife, George Ryder and his wife, and Mr. and Mrs. Pye, the latter the daughter of Samuel, all became Catholics—a very curious piece of family history. At the time of the Gorham judgment, Mrs. Manning was dead and Manning was archdeacon of Chichester and one of the most prominent in the Anglican body; in fact, it has been said, and apparently with truth, that no power could have kept him out of the archbishopric of Canterbury had he continued in the pathway which his feet first traveled. He was known to me only in his last days, and certainly he was a most striking figure and one which excited the curiosity of an anatomist eager to discover what interval there was for any of the other constituents of the body between the skin and the skull and other bones over which it seemed to be stretched so tightly. Manning was the *Grandison* of Disraeli's "Lothair" and his personal appearance is there described. He had at one time been much opposed to the church which

he afterward joined, and even preached a fierce sermon against it on Guy Fawkes day, once a day of special significance in the Anglican Church, though not now. Newman was at Littlemore at the time and not a Catholic, but he was so incensed at the sermon that when Manning called to see him, he sent J. A. Froude who, with Mark Pattison (*arcades ambo*), was then staying with him, to tell the visitor that he declined to see him.

Manning's last moments in the Anglican Church disclose one dramatic moment. It was in a little chapel in the Buckingham Palace Road where he had been attending the morning service with no less a person than William Ewart Gladstone. At the conclusion of morning prayer, when the communion service was about to be commenced, Manning rose and said to Gladstone, "I can no longer communicate in the Church of England. Come." Gladstone remained; Manning left. The former continued a fervent member of the Established Church for the rest of his days. The history of the other is sufficiently known. It was badly mauled by his first biographer Purcell, who, even with his skill, was unable to obscure completely Manning's greatness of heart and mind, but matters have been rectified by Mr. Shane Leslie's work.

Gladstone, it should be mentioned, had been closely associated with the Movement and had come up to Oxford on various occasions to vote where it was concerned. When the fateful Gorham judg-

ment was made public, among those whom it was expected by many to affect was Gladstone.

Gladstone stayed, to become prime minister of England, a post which, as a Catholic, he would have been very unlikely to have held. Manning turned his back on the archbishopric of Canterbury—if its idea had ever crossed his mind—and became a cardinal of the Holy Roman Church and second archbishop of Westminster, and until those two had respectively attained, and for some time held, the positions mentioned, neither ever came in contact with the other.

There is another name which cannot be omitted from an account of this time of changing opinion, and that is the name of James Hope, better known by his later name of Hope-Scott. He had been a fellow of Merton College, at Oxford, and, having studied law, was called to the bar and rapidly secured an immense practice. Being a strong adherent of the Church of England and at least in sympathy with the Movement, he doubtless welcomed the post of chancellor to the diocese of Salisbury, an ancient office which gave him a right to a stall in the choir and a surplice. To this position he was appointed by his friend Edward Denison, formerly also a fellow of Merton and for many years bishop of Salisbury and a pronounced High-churchman. Hope became a Catholic after and in consequence of the Gorham judgment. He married a daughter of Lockhart, the son-in-law and biographer of Sir

Walter Scott, and, other heirs failing, she became the owner of Abbotsford, the house which the "Wizard of the North" had built and in which he had lived. Lovers of the works of Borrow will doubtless remember how, in the introduction to one of them, he belabors Sir Walter Scott for his share in starting the Oxford Movement.

There is this truth in what Borrow said, that undoubtedly Scott's novels, by their sympathetic treatment of Catholic days in England, did create an atmosphere more favorable to such a movement than any that had existed at any period since the Reformation. It is somewhat curious that his house should have fallen into the hands of one who owed his conversion to the ancient church to that Movement. It was when he came into possession of this property through his first wife that he assumed the name of Scott in addition to his family name. Two other very distinguished members of the bar also became Catholics about this time. One was Serjeant Bellasis, always very closely associated with Newman, the other was Mr. Badeley, the man who in a sense was responsible for the writing of the "Apologia" and who was one of the counsel for Newman in the Achilli trial.

With the episode of the Gorham judgment, the last great incident in the Movement has been reached, and its subsequent history need not be treated here. There are, however, two lines of consideration which it will be interesting to follow,

as they illustrate the influence of the Movement on the history of the land. And first as to architecture and church ornament. At the time when the Movement commenced, as far as the Catholics were concerned they had hardly any churches, having only just emerged from the catacombs of the penal system. Many of the places where they attended the services of their church were private chapels in the houses of noblemen or landed gentry. And here it may be said that the flame of that faith was kept alive for more than two hundred years amid cruel persecution and impoverishment for religion's sake by just those little private chapels.

As to the buildings of the Anglican Church, apart from the ancient edifices which they had taken over at the time of the Reformation and the Palladian buildings and those which the genius of Wren erected, many later churches were little better than barns, and many of them very far less ecclesiastical in appearance than the tithe-barns of the Catholic era still studded over the land. Oddly enough, it was Milner, then a Catholic priest, but afterward a well-known bishop, who first lit the fires of the Gothic Revival in his still authoritative book on Winchester, where he was at that time a priest. He had yearnings, but without power, to carry his ideas out properly, and his chapel in that city was in the true "Churchwarden Gothic" style, as it has often been called. Yet it was an attempt at better things and so dear to Milner's heart that, when he

was called to another place, he was found by a friend in his chapel in floods of tears and sobbing out the words, "Oh, my dear chapel, how can I ever leave thee!" But the real creator of the Gothic Revival was Augustus Welby Pugin, a convert to the Catholic Church who was convinced by a course of lectures given in London by Wiseman when on a visit to that city and before the latter became a resident in England. Whether or not Pugin designed the entire of the Houses of Parliament at Westminster is a question never likely to be cleared up, but that the major part of the ornament was his design, there is no doubt, and he was responsible for the erection of a number of beautiful churches, of which the first was the cathedral church of St. Chad, in Birmingham, the first Catholic cathedral to be consecrated since the Reformation.

As described in the latter part of this book, Pugin was an intolerant Goth and would have writhed at the thought of a Byzantine cathedral, even such a work of genius as that which we owe to Bentley, being erected at Westminster. It was not merely, however, the shell of the church which interested Pugin, but the internal fittings, and for the designing of these he secured the services of John Hardman, grandfather of the gentleman of that name to-day, and of his firm. Moreover, in his yacht Pugin used to swoop down on all parts of the north French and Belgian coasts and pick up bits of woodwork—carvings, church vessels, anything in which

his unfailing eye detected real taste. These he removed to Birmingham for Hardman to copy, and a large number of these fragments and small objects are to be seen to-day at Messrs. Hardmans and in the museum at Oscott. He also secured larger objects for the churches which he was building, and the stalls, pulpit, and choir-screen of St. Chad's are all trophies which he bore away from old churches in Belgium or Germany which were tired of their ancient possessions or perhaps were being pulled down to make room for enlarged edifices. The Anglican wing had its architects, notably Butterfield, who, though a lesser man of genius than Pugin, built a number of good churches, and Sir Gilbert Scott, who, though not always successful in his restorations, was also the designer of a number of buildings of merit. Thus the Movement was coincident with a rebirth of church architecture which has gone far to remove from the land the horrible buildings which once were so unsightly, and, at least as important, to put a stop to the wretched maltreatments under the name of restorations which have cost the country so much loss of beautiful things. Naturally, the development of the Movement in the Church of England and its approximation to Roman methods has caused a very remarkable change in the internal appearance of a large number of churches, so that it is at times difficult even for the expert to be quite sure at first

sight as to which communion a church which he enters for the first time really belongs.

That brings us to the other line of thought, namely, the influence of the Movement on the religion of to-day. Let us first consider the conditions in the church in which the Movement arose. The old Evangelical party still exists, but by no means as important either in influence or numbers as it was in the time of Simeon. Moreover, it has changed and developed. One gathers that the Calvinism of Mr. Newton has disappeared, and certainly the old "three-decker" pulpit, reading-desk, and clerk's desk, one above the other, occupying the center of the church and concealing to a large extent the communion-table, which was common enough even when I was a boy, has almost, if not entirely, disappeared. It lingers in pictures, but it has gone with the old village musicians of the gallery which made music before organs and harmoniums replaced them. The liberal school of Arnold, carried on by Stanley and others, on the contrary is much stronger among the clergy and even on the Episcopal bench, and it too has developed along its own lines, having jettisoned doctrines which Arnold and his school held as tenaciously as the other sections of the church. The Modern Churchmen are very much in evidence to-day and in clear line of descent from the party we are dealing with. As to the High-church party, out of the bosom of which the Move-

ment arose, that too has grown, until to-day it is the most important and active and, it may also be said, successful section of the Anglican body. It too has developed, so that, in doctrine, the differences between itself and the Roman Church have been so far reduced as in some cases apparently to confine themselves to the Papal Supremacy and Infallibility; and even there, recent pronouncements of the veteran Lord Halifax, for so many years the lay leader of this party, have greatly attenuated the wall of division. Thus the impetus started by the Movement, so far from having come to an end, seems to be gathering force, and it is hard to say what might be its product were some further crisis like that of the Gorham judgment to arise. The Kikuyu affair was to some a crisis of that character, but the war, with its arresting influence, pushed that into the background, and, when the conflict was over, men's minds were too busy with other things to return to it.

The Roman Church, of course, gained enormously by the Movement. Prior to Catholic Emancipation it had been a negligible factor. Sydney Smith, in "Peter Plymley's Letters to his brother Abraham," written to promote the cause of the emancipation of the Catholic body in England, again and again returns to his point that they are so insignificant as to be negligible and that, even if such were their desire, which he denies, it would be impossible for them to do any harm. As a matter of fact,

outside the private chapels already alluded to and a few connected with foreign embassies, there were but a small number of churches scattered over the face of the land. Then at the same time two things occurred. First, the Irish famine, which caused the emigration from that country to England of many thousands of adherents of the Church of Rome. These flocked very largely into Lancashire, via Liverpool, and thence spread into the Midlands and the manufacturing districts. How were they to be provided with churches and who was to look after them? It was a troublous question for those responsible for the affairs of the Catholic Church in England. But almost synchronously came the Oxford Movement, and an influx of Anglican clergymen desirous of becoming priests of the church which they had entered. That many of them did heroic work may be gathered from the latter part of this book, and the following incident will form an instance.

I used to know a good old priest, born in Ireland and long since dead, who labored in and near Birmingham for many years from the time of the famine.

When his friends used on occasion to chaff him, his reply was, "None of you ever had a cardinal for a curate!" When the priest in question was settled in a part of the Black Country thickly populated with working-class people, cholera broke out and made fearful ravages in the narrow lanes and

crowded, ill-ventilated houses. Help was called for, and Newman—not of course then, nor for many years after, a cardinal—and Ambrose St. John volunteered and were allotted to this parish, thus becoming for a time the curates of this good man. That was not all that the Movement did. It advertised the Church and let people know that there was such a thing and it set them thinking about it. What it is now need not be described; what it was then let Newman tell us, and his words shall conclude this sketch of the Movement of which he was the leader. The passage is from the sermon already alluded to entitled "The Second Spring":

No longer the Catholic Church in the country; nay, no longer, I may say, a Catholic community; but a few adherents of the Old Religion, moving silently and sorrowfully about, as memorials of what had been.

"The Roman Catholics"; not a sect, not even an interest, as men conceived of it,—not a body, however small, representative of the Great Communion abroad,—but a mere handful of individuals, who might be counted, like the pebbles and *detritus* of the great deluge, and who, forsooth, merely happened to retain a creed which, in its day indeed, was the profession of a Church. Here a set of poor Irishmen, coming and going at harvest-time, or a colony of them lodged in a miserable quarter of the vast metropolis. There, perhaps an elderly person, seen walking in the streets, grave and solitary, and strange, though noble in bearing, and said to be of good family, and a "Roman Catholic." An old-fashioned house of gloomy appearance, closed in with high walls, with an iron gate, and yews, and the report attaching

to it that "Roman Catholics" lived there; but who they were or what they did, or what was meant by calling them Roman Catholics, no one could tell; though it had an unpleasant sound, and told of form and superstition. And then, perhaps, as we went to and fro, looking with a boy's curious eyes through the great city, we might come to-day upon some Moravian chapel, or Quaker's meeting-house, and to-morrow on a chapel of the "Roman Catholics": but nothing was to be gathered from it except that there were lights burning there, and some boys in white swinging censers; and what it all meant could only be learned from books, from Protestant Histories and Sermons; and they did not report well of the "Roman Catholics" but, on the contrary, deposed that they had once had power and had abused it.

Then, referring to the recent restoration of the Hierarchy and summing up the changes that might be expected to take place,—in the wake of the Movement, though he does not allude to it,—he continues:

A second temple rises on the ruins of the old. Canterbury has gone its way, and York is gone, and Winchester is gone. It was sore to part with them. We clung to the vision of past greatness, and would not believe it could come to naught; but the Church in England has died, and the Church lives again. Westminster and Nottingham, Beverley and Hexham, Northampton and Shrewsbury, if the world lasts, shall be names as musical to the ear, as stirring to the heart, as the glories we have lost; and Saints shall rise out of them, if God so will, and Doctors once again shall give the law to Israel, and Preachers call to penance and to justice, as at the beginning.

PART II

BRIEF BIOGRAPHIES OF THE PERSONS CONNECTED WITH THE OXFORD MOVEMENT

ACTON, SIR JOHN, *afterward Lord Acton. 1834–1902. Oscott and Munich.*

He was for a time Member of Parliament for County Carlow. He was made a peer by Gladstone, who never failed in tenderness to refractory Catholics, as Acton then was. As editor of the "Rambler" when Newman retired from it in 1859, and afterward of the quarterly "Home and Foreign Review," he had given much offense. The first of these was merged into the second, and that was finally closured. Acton was greatly embittered against the church by the decree in favor of papal infallibility, against which he worked with Döllinger, but never actually left the church, as the last-named did, and died after receiving all the sacraments. He was a man of immense reading and prodigious memory, and was made Regius professor of modern history at Cambridge by Lord Rosebery. *Lord Acton's letters to Mrs. Drew.* 1904. *Lord Acton and His Circle,* by Cardinal Gasquet. 1906.

ALLIES, THOMAS WILLIAM. *1813–1903. Eton, and Wadham College, Oxford. M.A., 1832.*

Took Anglican orders in 1838, and was rector of Launton and examining chaplain to Bishop Blomfield (q. v.). In 1849, he published his "Journal in France," in which he said that for the Church of England to be reunited to Rome would be "an incalculable blessing." For this he was sharply admonished by Bishop Wilberforce, at whose demand Allies made a declaration (which was circulated by the bishop among his clergy) that "he adhered to the articles of the church in their plain, literal, and grammatical sense," and gave a promise that he would not publish a second edition of his book. ("Life of Wilberforce," p. 181).[1] Later in the year his bishop again pulled him up on account of a letter (August 27) to the "Tablet" in which he expressed his concurrence with the doctrine of the Real Presence. On September 3rd he resigned his living. Next year his wife became a Catholic in May, he himself in September, going out into the wilderness with a wife and three sons, as is told in his book, "A Life's Decision."

He was subsequently professor of the philosophy of history with Newman at the Catholic University, and for many years secretary to the Poor School

[1] References here and elsewhere to this work are to the American edition.

Committee and the Catholic Union. A man of wide knowledge, he was the writer of numerous books during the fifty-three years of his Catholic life.

ANSTICE, JOSEPH. *1799–1836. Christ Church, Oxford.*

Professor of classical literature, King's College, London. A man closely associated with Newman, who remarks on the fact that Menzies (q. v.), Froude (q. v.), and Anstice, all close friends of his, died on consecutive days. Anstice lived and died a member of the Church of England.

ARNOLD, THOMAS. *1795–1842. Winchester; Corpus Christi College, Oxford; Fellow of Oriel, 1815.*

Head-master of Rugby, 1828. Regius professort of modern history at Oxford, 1841.

That Arnold secured the devotion of his pupils, no one who has read "Tom Brown's School-Days" can doubt; and many of them came up to Oxford as

apostles of his views, which were diametrically opposed to those of the founders of the Movement. Both they and he were alarmed at the prospects of religion in England, but Arnold's remedy was an inclusive church in which all but infidels and Jews might find a place. He had not reached the level of inclusiveness sarcastically depicted by Fr. Ronald Knox (in his Anglican days) in "Reunion All Round." The Movement prescription was very different from this. It is a curious fact that when Arnold had to "dispute" for his degree of B.D., he could find no disputant, as luck would have it, until Newman volunteered out of kindness. Afterward, when Newman would have been obliged to dispute for his own degree before Hampden, which would have been a very disagreeable experience, his act of kindness was rewarded, since a second disputation was unnecessary.

Arnold was the author of the venomous article on "The Oxford Malignants," which appeared in the "Edinburgh Review," though the editor was solely responsible for the title, says the author of the "Life of Arnold" (i. 159).

"When Arnold discharged his torrent of abuses at Newman and his friends, the worst thing he had to say of them was that they were nobodies at Oxford, almost unknown there, not in society, hardly, indeed, admissible, so he insinuated. Arnold at that time knew no more of Oxford than he did of Italy, when, upon finding himself in Genoa, he wrote

down, 'I am now in the land of cowards, rogues, charlatans, liars, and impostors,' or words to that effect. He had hardly put his foot in Oxford for many years. He must therefore have derived his estimate of persons and things from his own contemporaries—that is, a comparatively small body of elder residents. . . . Arnold took their word for it, and tried to crush the movement with social contempt. Unhappily, the most distinguished of his pupils believed themselves justified in saying everything he had said, and they described Newman as an unknown person at Oxford, seen in the pulpit once a week, never at any other time, and having nothing to do with the world, that is, 'society.' In a certain sense, it may be said that the apostles and the fathers of the first three centuries were not in society, socially unknown, and insignificant. In that sense, the studiously contemptuous expressions of Arnold and some of his pupils may be true." (T. Mozley, "Reminiscences," i. 394.)

Life and Correspondence of Thomas Arnold, by Dean Stanley. 12th edition, 1881.

ARNOLD, THOMAS, JR. *1823–1900. Winchester, Rugby, and University College, Oxford.*

Son of Thomas Arnold, head-master of Rugby, (q. v.), brother of Matthew, and father of Mrs.

Humphry Ward, whose novels enjoyed considerable popularity. He became a Catholic and was nominated by Newman as professor of literature in the Catholic University. Cardinal Cullen, who had made great objection, but in the end yielded, to the respective appointments of Stewart and Ornsby (q. v.), on the ground of their being Englishmen, utterly refused to swallow Arnold, and the appointment was never ratified. Subsequently, Newman wished to engage him as second master at the opening of the Oratory School, but met with a refusal. Later, however, after the crisis in that school which led to the resignation of the staff, Arnold became principal classical master.

He left the church after the utterances of Pius IX on liberalism, but returned to it and died a Catholic.

BADELEY, EDWARD LOUTH. *1808–1868. B.A., Brasenose College, Oxford, 1823.*

He was known in Oxford as "the stormy petrel," since his appearances in the university city always boded troubles in the religious world. Called to the bar in 1841, he was counsel for the bishop of Exeter in the Gorham Case, after which decision he

became a Catholic, and in 1865 wrote what is described as a very able pamphlet on the privileges of the seal of confession, entitled, "The Privilege of Religious Confessions in English Courts of Justice." Badeley was the friend of Newman, "a man about my own age, who lives out of the world of religious controversy and contemporary literature and whose intellectual habits especially qualify him for taking a clear and impartial view of the force of words" (Newman's "Letters and Correspondence," p. 68), whom Newman consulted on the adequacy of what Charles Kingsley put forward as an apology for his statements as to Newman's want of veracity. "If he had ruled Kingsley's *amende* satisfactory, the 'Apologia,' in all probability, would never have been written." He was one of Newman's counsel in the Achilli Case.

BAGOT, RICHARD. *1782–1854. Rugby, and Christ Church, Oxford.*

Dean of Canterbury from 1827–29, he was made bishop of Oxford in the latter year, and thus later was brought unwillingly into contact with the Oxford Movement, in connection with which his name often appears in the records of the period. He was probably glad to escape to the quieter scenes of

country life as bishop of Bath and Wells, a see to which he was appointed in 1845.

BELLASIS, EDWARD. *1800–1873.*

Serjeant-at-law, 1844. Like his friend Hope-Scott, to whom, by-the-way, he was godfather at his confirmation, the serjeant had a very large parliamentary practice, much of it concerned with railway bills. His first wife died in 1832. He married again, and his second wife became a Catholic shortly after his conversion, which took place in 1850. He had ten children, of whom three became nuns, and two, priests, one of them having been provost of the Birmingham Oratory, at the school of which he had years before been the first boy to arrive after its foundation.

Memorials of his father's life were written by another son, who was Lancaster herald. "He was one of the best men I ever knew," Newman wrote; and in another place he says, "Let the serjeant preach to you by his own happy and cheerful deportment, for in my experience no one is his equal in this respect, of those I have known, except my own dearest friend, John Bowden, long ago taken away." ("Memorials of Mr. Serjeant Bel-

lasis," by Edward Bellasis, 1895.) It was to Bellasis that "The Grammar of Assent" was dedicated "in remembrance of a long, equable, sunny friendship, in gratitude for continual kindnesses shown to me, for an unwearied zeal in my behalf, for a trust in me which has never wavered, and a prompt, effectual succor and support in times of special peril."

BENNETT, WILLIAM JOHN EARLY. *1804–1886.*
Student of Christ Church, Oxford.

He entered Anglican orders, and in 1840, being then minister of Portman Chapel, Mayfair, was appointed by Bishop Blomfield to be the first incumbent of St. Paul's Church, Knightsbridge, the first stone of which was laid in that year. The church was opened in 1843, and it is interesting to note that an oak lectern carved to represent an eagle was ordered to be removed by Blomfield as popish, a singular instance of ignorance on the part of that prelate. Bennett erected the district church of St. Barnabas, where a high ritual was the custom. It was of this church that the Hon. Robert Liddell was incumbent when a prosecution was undertaken against him for the use of illegal orna-

ments. The Church Association (founded in 1865) proceeded against Mr. Bennett in 1870 (Sheppard vs. Bennett) for certain pronouncements of his concerning the eucharist. Sir Robert Phillimore, dean of the Court of Arches, found in Mr. Bennett's favor. The Association appealed to the Privy Council, which affirmed the finding of the lower court. During the riots after the restoration of the Catholic Hierarchy and Lord John Russell's well-known letter, a mob entered St. Barnabas Church and would, but for Mr. Bennett's sermon, have wrecked it. In the following year, Mr. Bennett was made vicar of Frome, in Somerset, a position which he occupied until the end of his life.

BERNARD, MOUNTAGUE. *1820–1882. Trinity College, Oxford.*

He was a close friend of Lord Blachford, and many references to a continental tour which they took together are to be found in the letters of the latter. They were associated with others in the foundation of the "Guardian" newspaper. Mr. Bernard, who was the first professor of international law in the University of Oxford, was, with Lord Ripon and others, a member of the English

commission for the Treaty of Washington. He remained an Anglican all his life.

BIRKS, HENRY. *?–1864. M.A. St. Catherine's College, Cambridge.*

Writing from Oscott under date of 1845 (nothing further), Wiseman, then rector of that college (Wiseman's "Life," i. 442), mentions the reception into the church of a number of persons, and continues: "There was another clergyman with them, the Rev. Mr. Birks; but he had not come prepared for the decisive step, and shrank from so suddenly making his profession of faith. He returned to a friend's house (at Birmingham), but felt so miserable that he came back next day and was received yesterday." Mr. Birks remained at Oscott from 1846 to 1847, and was ordained priest in 1849.

BLACHFORD, *LORD* FREDERICK ROGERS. *1811–1889. Eton, and Oriel College, Oxford.*

The eldest son of Sir Frederick Rogers, he succeeded his father as eighth baronet in 1851. He

had a brilliant university career, becoming a fellow in 1853. He was a pupil of Newman's and, in his fourth year at Oxford, was the only pupil left to him. As the correspondences of the period testify, they always remained firm friends. Thus he was much associated with the Movement, but never joined the Catholic Church, remaining a firm and devout Anglican to the end of his life. He became permanent under-secretary to the colonies, and, on his retirement from that position, was created Lord Blachford. He was associated with J. Mozley, Thomas Haddon, R. W. Church, and Mountague Bernard in founding "The Guardian." *Letters of Lord Blachford,* Church.

BLENCOWE, EDWARD. *1805–1843. Charterhouse, Wadham and Oriel Colleges, Oxford, afterward fellow of Oriel.*

He took Anglican orders, married, and was curate of Tevershall, Nottinghamshire, until his death at the age of thirty-eight. He was an early adherent of the Movement and a member of the committee of the "Friends of the Church." In a letter to T. Mozley, alluding to an objection to Blencowe "on the ground of his unsound religious

principles," Newman says, "Blencowe was a mild, amiable Evangelical." ("Letters and Correspondence," ii. 140.)

BLOMFIELD, CHARLES JAMES. *1786–1857. Trinity College, Cambridge, of which he was a fellow.*

He took Anglican orders and was successively archdeacon of Colchester, 1822, bishop of Chester, 1824, and of London, 1828. In the last-named capacity he was frequently brought into contact with those concerned in the Movement, and indeed into conflict with some. Hence his appearance here.

BLOXAM, JOHN ROUSE. *1807–1891. Fellow of Magdalen College, Oxford, 1856.*

He was curate to Newman in the years 1837–40, having charge of Littlemore, where a new chapel of ease had been built. During this time, he happened to stay with the Earl of Shrewsbury, and attended Mass in his private chapel. The incident

was reported to Newman by Dodsworth (q. v.), who regarded it of sufficient importance not only to write to Bloxam about it, but to acquaint the bishop of Oxford with the facts of the case. Bloxam settled down into a steady Anglican after having been somewhat of an extremist, while Dodsworth became a Catholic after the Gorham judgment. The whole episode is a curious example of the temper of the time. Bloxam was a man skilled in architecture, of deep archæological knowledge, and Pugin's most intimate friend, "the father or grandfather of all ritualistics," wrote Lord Blachford.

Since both of them were devoted to the subject of church architecture, it may be as well to mention that Matthew Holbeach Bloxam, a Rugby solicitor and author of the well-known "Principles of Gothic Ecclesiastical Architecture" and other works, was an entirely different person.

BOWDEN, JOHN WILLIAM. *1799–1844. Oriel College, Oxford.*

Newman and Bowden came into contact shortly after both of them had joined the university, and rapidly formed a firm friendship, being "recognized in college as inseparables," and writing a poem to-

gether on the massacre of St. Bartholomew. Both were born on the same day of the same month, though Bowden was the senior. He was an early writer for the "Tracts," and, at Newman's suggestion, wrote a life of Pope Gregory VII. He never became a Catholic, but a letter from Newman to Keble describes him in his last days as saying the breviary regularly, and continues: "He is my oldest friend. He was sent to call on me the day after I came into residence—he introduced me to college and university—he is the link between me and Oxford. I have ever known Oxford in him. In losing him, I seem to lose Oxford. We used to live in each other's rooms as undergraduates, and men used to mistake our names and call us by each other's. When he married, he used to make a similar mistake himself and call me Elizabeth, and her, Newman, ("Letters and Correspondence," p. 331, September 14, 1844). After leaving the university he became one of His Majesty's commissioners of stamps and taxes, and died early of phthisis.

It was over his coffin that Newman "sobbed bitterly to think that he left me still dark as to what the way of truth was and what I ought to do in order to please God and fulfil His will." ("Letters and Correspondence," ii. 392.)

BOWLES, FREDERICK. *1818–? B.A., Oriel College, Oxford, 1842.*

He was with Newman at Littlemore and one of the first group at Maryvale. He became an Oratorian at Birmingham, but afterward left that body and was a secular priest at Harrow-on-the-Hill. I am informed that he lived to be a very old man, but cannot ascertain the date of his death. His sister, Miss Emily Bowles, was a convert, a correspondent of Newman's, and, for a time, matron of the Oratory School.

BOWYER, SIR GEORGE, *Baronet. 1811–1883. Royal Military Academy, Woolwich.*

He took up the practice of the law, and was created an honorary M.A. of Oxford, 1839, and D.C.L., 1843. He was reader of the Middle Temple in 1850, in which year, as a result of Newman's lectures in King William Street, he became a Catholic. He was invited by Newman to deliver a special course of lectures in the Catholic University and consented so to do, but it does not appear that the project was ever carried out. His

name is one constantly mentioned in the correspondence of the period.

BRAMSTON, JOHN. *1802–1889. Winchester, and Oriel College, Oxford. Fellow of Exeter College, Oxford.*

Vicar of Witham, Essex, for thirty years; afterward dean of Winchester, 1872–1883. He was once described by Newman as "a mild evangelical," and he was, according to the same writer, "converted (to the Movement)—i. e. is at present—by Keble's sermon." ("Letters and Correspondence," i. 398.) He was one of the members of the fortnightly dining-club founded by Newman.

BRIGHT, WILLIAM. *1824–1901. Rugby, and University College, Oxford.*

He was canon of Christ Church, and from 1868 to the time of his death, Regius professor of ecclesiastical history in the University of Oxford. A well-known hymn-writer, he was ejected from

Trinity College, Glenalmond, in his earlier days for his adherence to Tractarian opinions.

BULLER, ANTHONY. *1809–1881. Oriel College, Oxford.*

He was to some extent associated with the Movement, for R. H. Froude writes to Newman: "Tony Buller was here (Dartington) yesterday. He is a capital fellow, and is anxious to assist us with trouble and money in any way he can" (Mozley, "Reminiscences," ii. 121.). T. Mozley says that he published four sermons on the constitution of the church and church authority, and that seems to have been the extent of his operations. He died at the age of seventy-one, having been rector of Tavy St. Mary, Devonshire, 1833–76.

BURDER, G. *1814–1881. M.A., Magdalen College, Oxford.*

A convert in 1846, he entered the novitiate of the Cistercian Monastery of Mount St. Bernard at

Charnwood, in Leicestershire, which had been recently founded by De Lisle (q. v.) and the Earl of Shrewsbury (q. v.), and while still a novice was allowed, being then supposed to be almost *in articulo mortis,* to take all the vows and to be clothed. To the surprise of all, he recovered completely and lived to be abbot of the monastery and, as conductor of an industrial school, to lead it into its very unfortunate experiment.

BURNS, JAMES. *1808–1871.*

Born a Presbyterian, he was originally intended for the ministry of that body and studied for a time at a college in Glasgow. Having no vocation for that calling, he became an employee in the firm of Whitaker and Co., publishers, in London, in 1832, but soon set up in the same line for himself in Portman Street. He not only became an adherent of the Movement, but soon was recognized as the leading publisher of works connected with it. His series, "The Englishman's Library" and "The Fireside Library," were of a high character, and his "Eucharistica" shows the artistic taste which he exhibited in the production of his works. In 1847, being then thirty-nine years of age and having a wife

and young family, he took the important step of joining the Catholic Church, thus bringing himself almost to ruin by the inevitable loss of his Anglican connection. It was at this time that Newman wrote "Loss and Gain" and published it with Burns, in order to assist him in his difficulties. These were soon surmounted, and taking into partnership a Mr. Lambert, the firm became known as Burns and Lambert. Mr. Wilfrid William Oates joined in 1866, the name of the firm then becoming Burns, Oates and Lambert. Subsequently, and for a number of years, it was known as Burns and Oates, and now continues, as Burns, Oates and Washbourne, to be looked upon as the chief Catholic publishing house in the British Empire. It is now honored by being publishers in England to the Holy See. Mrs. Burns after his death became an Ursuline nun, a step in which she was followed by four of her daughters. Another daughter became a Sister of Charity, and one son joined the Society of Jesus.

BUTTERFIELD, WILLIAM. *1814–1890.*

The architect of the Anglican limb of the Movement, as Pugin was of the Catholic, and responsible for St. Augustine's, Canterbury, his first important

work, in 1845; All Saints, Margaret Street; St. Alban's, Holborn; and Keble College, Oxford. Waterhouse, writing of him in the "Dictionary of National Biography," alludes to "his scruples against working for the Roman Church and . . . the willingness to labor, if need be without reward, for the Church of England"—convincing proofs of his intense conscientiousness and firm adherence to the Anglican body.

CAPES, FREDERICK. 1816–1888.

He was received into the Catholic Church in 1845, and, according to Newman, gave up £10,000 on so doing (see below). In 1848, he founded the "Rambler," of which he was editor, and his brother was part proprietor. In connection with this, he was much in correspondence with Newman, whom he invited to become theological censor, but without success. W. G. Ward and Oakeley were among the contributors to this journal, also R. Simpson (q. v.), who afterward edited it. It was brilliant, but tactless, inconsiderate, and offensive, especially to the old Catholics, and is a frequent subject of correspondence among the more prominent members of the Movement after their conversions. Capes left

the church for some time, but returned, and died in full communion.

CAPES, JOHN MOORE. 1813–1889. *M.A., Balliol College, Oxford.*

"A proctor in Doctors' Commons has just been received and has given up £1200 a year or thereabouts. These two Capes have done together the greatest thing that has been done in money matters" (Newman, "Life," i. 109).

It is very difficult to disentangle these two in the letters of the period, and I cannot feel sure which of them it was who, having written bitterly and untruly as to Newman's attitude to the papal infallibility, called forth from him two scathing letters on the topic, one to the "Guardian," the other to the "Pall Mall Gazette."

CASWALL, EDWARD. 1814–1878. *Oriel College, Oxford.*

He took Anglican orders and was for a time vicar of Stratford-sub-Castle, that being the proper name

of what is much better known as Old Sarum, the original site of the cathedral of the diocese, and the home of the Sarum Rite, of which one used to hear so much, but familiar to recent history as the rottenest of all the rotten boroughs abolished by the Reform Act of 1832. T. Mozley narrates the story of his taking service there once for Caswall, when he met the one elector, who for forty years had returned two members to Parliament.

Caswall, says T. Mozley, "was one of the quaintest of men, but he was quaint after the manner of men. . . . (He) had a vein of humor all his own. When an undergraduate, he wrote 'The Art of Pluck.' This humor he had to chastise, but it occasionally broke out, and might be detected even in his serious writings." ("Reminiscences," ii. 12.)

Caswell became a Catholic in 1847; his wife died two years later, and in 1850, he went with Newman to Birmingham, becoming an Oratorian. During the remainder of his life he is best known as a hymn-writer; indeed, many of his hymns are known all over the world. He was the author of "Lyra Catholica," which contains translations of all the hymns in the missal and breviary, as well as others not belonging to either of these works.

CHRISTIE, ALBANY JAMES. *1817–1891. M.A., King's College, London; Queen's College, Oxford, and fellow of Oriel College, Oxford.*

He was received into the Catholic Church in 1845, became a member of the Society of Jesus, and was the author of some religious dramas. Newman, in his "Letters," speaks of him as "setting about notes on the portion between the Councils of Constantinople and Chalcedon, which will form two octavos" ("Letters and Correspondence," ii. 127), but I am not aware that this project was ever carried out. For a time superior of the seminary at Stonyhurst, he wrote a book called "The End of Man," and was virtually the editor of "Catholic Progress" throughout its existence, 1878–1881.

CHRISTIE, JOHN FREDERICK. *1808–1869.*

The brother, I believe, of the last, who appears to have been for a time with Keble. "Christie is becoming, I hope, tolerably comfortable and tame at Hursley" ("Reminiscences," Mozley, ii. 9), writes Keble to Newman, November 15, 1835. After his reception into the Catholic Church he appears to have entered the medical profession—a

statement erroneously made of Albany James by Mozley.

CHURCH, RICHARD WILLIAM. *1815–1890. Wadham College; fellow of Oriel College, Oxford. 1838.*

He entered college as a firm Evangelical. "There was such a moral beauty about Church that they could not help taking him," ("Memoirs," M. Pattison, p. 163), writes R. Michell, a man with no sympathy for the Tractarians, to M. Pattison, as the latter tells us. He is, in fact, almost the only man mentioned in the "Memoirs" of whom its author does not speak slightingly, if not worse. The historian of the Movement, his association with all those concerned in it is so close that his name appears a thousand times in the correspondence of the period.

He retired to an obscure living at Whatley, near Frome, in 1853, and was dug out from that to become dean of St. Paul's, in 1871, to the great delight of all who knew what his gifts were. He had previously refused a canonry of Worcester, which was offered to him by Gladstone, and subsequently also refused the much greater promotion of the archbishopric of Canterbury, which was placed at his disposal after the death of Tait,

so Lord Blachford says in a letter to Newman.

After the central figure of the Movement, there is hardly any other, with the possible exception of Keble, who possesses for the reader the same attraction.

Letters of R. W. Church, Life and Letters, by his daughter, 1894.

CHURTON, WILLIAM RALPH. *1799–1828. Fellow of Oriel College, Oxford.*

He was a friend of Newman's, and it was at a breakfast given by him that Newman first met Isaac Williams. Churton was for a time chaplain to Howley, then bishop of London, but afterward archbishop of Canterbury. He lived and died an Anglican.

CHURTON, THEODORE TOWNSON. *1799–?*

Tutor and vice-principal of Brasenose College, Oxford. He was one of the four tutors who denounced "Tract 90."

CLOSE, FRANCIS. *1797–1882. Merchant Taylor's School, London, and St. John's College, Cambridge.*

D. D., Cheltenham, 1824–56, and dean of Durham, 1856–81. A note in the "Letters and Correspondence" of Newman (ii. 362) states that "Cheltenham was a sort of headquarters against the Movement and hard words were current." What they were may be judged by the following utterance of the divine under consideration, a copious speaker and writer, who published seventy works in support of Evangelicalism and against theaters, horse-racing, tobacco, and other matters to which he was opposed. Speaking on the subject of Newman, he said: "When I first read 'No. 90,' I did not then know the author; but I said then, and I repeat here, not with any personal reference to the author, that I should be sorry to trust the author of that Tract with my purse."

COFFIN, ROBERT ASHTON. *1819–1885. Harrow, and Christ Church, Oxford.*

He took Anglican orders and was vicar of St. Mary's, Oxford, 1843. He was received into the Catholic Church in 1845, at Prior Park, two

months after Newman, who was present at his reception. First an Oratorian and superior of St. Wilfred's, Cotton Hall, he subsequently joined the Redemptorists and was rector of their house at Clapham, 1855–65, then provincial until 1882, when he became third bishop of Southwark.

COOPE, HENRY GEORGE. *1818–? M.A., Christ Church, Oxford.*

He took Anglican orders, and was curate of Bucknell. He was received into the Catholic Church in 1845.

COPELAND, WILLIAM JOHN. *1804–1885. Fellow of Trinity College, Oxford.*

He was one of Newman's dearest friends and his curate at Littlemore, as well as the editor of the sermons of his Anglican period. He remained an Anglican and died as vicar of Farnham. He was a most intimate friend of Isaac Williams, who said of him that "he was better acquainted with our English divines than anybody I ever met

with, more especially the non-jurors." ("Autobiography," p. 79).

"At Oxford he lived, along with Isaac Williams, in the very heart of the Movement, which was the interest of his life; but he lived, self-forgetting or self-effacing, a wonderful mixture of tender and inexhaustible sympathy, and of quick and keen wit, which yet, somehow or other, in that time of exasperation and bitterness made him few enemies." (Church, "The Oxford Movement," p. 57).

He wrote for the "Library of the Fathers," and also contributed to the "Plain Sermons by Contributors to the Tracts for the Times," though actually he never was a contributor to the "Tracts."

COPLESTONE, EDWARD. *1776–1849. Fellow of Oriel College, Oxford, 1795.*

Professor of poetry, 1892; provost of Oriel College, 1814; dean of St. Paul's, 1828. As the preceding shows, Coplestone was provost of Oriel when Newman was elected fellow, and thus presided over probably the most brilliant group of men at that time in Oxford. Otherwise, he is forgotten, save by the few who prize his "Advice to a Young Reviewer" as a choice bit of ironic writing. Cople-

stone was one of those who "charged most violently against us," says Newman, writing October 21, 1841.

DALGAIRNS, JOHN DOBREE (*in religion,* BERNARD). *1818–1876. Exeter College, Oxford.*

He was one of the men who "cut in at an angle," as Newman put it. Even as an undergraduate, he had commenced a correspondence with Fr. Dominic, C.P., who afterward received him (and Newman) into the church. "A man whose very looks assured success in whatever he undertook, if only the inner heat, which seemed to burn through his eyes, could be well regulated." (Mozley, "Reminiscences," ii. 13).

He went to Littlemore with Newman and was received into the Catholic Church in 1845. He went to Rome with Newman, and was a novice in the newly established English Oratory at Santa Croce. During his life, he was connected with every house of the Oratorian body, having passed from Santa Croce to Maryvale, and thence to St. Wilfrid's, King William Street, London (1849), and Birmingham (1853), and Brompton (1856), where, after Faber's death in 1863, he became Superior.

He was a member of the Metaphysical Society,

which "died of too much love," and Archbishop Thompson, of York, said that "he was more struck by the metaphysical ability of Fr. Dalgairns and Mr. James Martineau than of any of the other members." Hutton, the editor of the "Spectator," said of him that he was "a man of singular sweetness and openness of character, with something of a French type of playfulness of expression." "There was in him in his Oxford days a bright and frank briskness, a mixture of modesty and arch daring, which gave him an almost boyish appearance; but beneath this boyish appearance, there was a subtle and powerful intellect, alive to the problems of religious philosophy, and impatient of any but the most thorough solution of them; while, on the other hand, the religious affections were part of his nature, and mind and will and heart yielded an unreserved and absolute obedience to the leading and guidance of faith." (Church, "The Oxford Movement," p. 306).

DARNELL, NICHOLAS. *1818–1892. Exeter College, 1836, fellow of New College, Oxford, 1837.*

Having entered the Catholic Church, he joined Newman and was one of the six novices who went

with him from Maryvale to St. Wilfrid's. He was called to the bar (Lincoln's Inn) in 1847, and was the first head-master of the Oratory School, but resigned, with all the other masters, owing to a dispute as to the position of the matron.

De Lisle, Ambrose Lisle March Phillipps. *1809–1878.*

Brought up in the Church of England, as a boy of fourteen a visit to France interested him in the Catholic Church, and the first result was that, on his return, he induced the Anglican rector of his parish to place a small oak cross on the communion-table, with the result that its removal was promptly ordered by the then bishop of Peterborough. At the age of sixteen, being then a school-boy in Birmingham, he was received into the Catholic Church, though, on hearing of this, his father brought him home from school, prevented him for some years from following his religion, and insisted on his attending the Anglican Church. In 1826, he went up to Trinity College, Cambridge, where he made the acquaintance of Kenelm Digby (q. v.), also a recent convert. Illness compelled De Lisle to go

down without a degree. He was all his life a zealous worker in the cause of the church, and it was largely to him that the conversion of Fr. Ignatius Spencer (q. v.) was due. "If England is converted, it will be as much due, under God, to you as to any one," Newman once wrote to him. He was the founder of the Cistercian Monastery of Mount St. Bernard, at Charnwood, Leicestershire, and of many churches; but the chief story of his life is his connection with the movement for corporate re-union of the Anglican with the Catholic Church. In 1838, he, with G. Spencer, founded "The Association of Universal Prayer for the Conversion of England." In 1844, he made a tour in Europe to secure adherents, and on his return played a large part in the Oxford Movement, for he was the only Catholic who was in confidential communication with the leaders. The "Association for Promoting the Unity of Christendom" was founded in 1857 by fourteen persons, of whom De Lisle was one, others being Lockhart (q. v.), F. G. Lee (q. v.), Fr. Collins, O. Cist., and a Greek-Russian priest. Its numbers rose to nine thousand, and included bishops and other dignitaries. Cardinal Manning secured its condemnation at Rome, in 1864, on the ground that it rested on the so-called "Branch Theory," by which it is attempted to prove that the Roman, Greek, and Anglican bodies are all parts of the Catholic Church. As a loyal Catholic, De Lisle

withdrew from the association, but his hopes were killed, and his work terminated. *Life of Ambrose Phillipps de Lisle.*

DENISON, GEORGE ANTHONY. *1805–1896. Eton; Christ Church, and fellow of Oriel College, Oxford.*

He was one of several distinguished brothers, for they included a speaker of the House of Commons (afterward Lord Ossington), a bishop of Salisbury, and a colonial governor. He took Anglican orders and became vicar of East Brent in Somerset, in 1843, where he remained for the rest of his life, becoming archdeacon of Taunton in 1851.

Mozley, who pronounces his notes of Oriel College as a "jumble of inaccuracies," speaks of "his handsome figure, his pleasant smile, his musical voice, and his ever-ready wit" (Mozley, "Reminiscences," ii. p. 93).

In 1854, he preached three sermons on the Real Presence, with the avowed intention of challenging public inquiry, and that they were the more likely to do so was due to the fact that at that very time he was examining chaplain to Bagot, bishop of Bath and Wells, in which diocese his parish was

situated. He was tried in Bagot's court, which ordered him to be deprived of his living. He appealed to the Court of Arches, which reversed the judgment, but on the first point before them, which was one of law, viz: that more time than was permitted by law had intervened between the alleged offense and the action. Thus the second point, namely, the merits of the case, never came before this tribunal.

De Vere, Aubrey Thomas. *1814–1902. Trinity College, Dublin.*

He was received into the church at Avignon, in 1857. A poet and critic, he was professor of political and social science in University College, Dublin, under Newman. *Recollections,* 1897.

De Vere, Stephen M. *Baronet. 1812–1904.*

He was also a convert. Both of these, products of the Movement, though scarcely associated with it, were sons of Sir Aubrey de Vere, of County

Limerick, Ireland, and of Mary Spring Rice, sister of the first Lord Monteagle and Brandon.

DIGBY, KENELM HENRY. *1800–1880. Trinity College, Cambridge.*

Son of the dean (Anglican) of Clonfert, unlike his brothers who graduated in the University of Dublin, he pursued his studies at Cambridge, and early in his life, though not until after the publication of his first work, became a Catholic. This book was the once well-known "Broad Stone of Honour," which was followed by "Mores Catholici," a kind of mediæval encyclopædia, originally published in eleven volumes.

Though never actively connected with the Movement, he must be included, as deeply affected by the spirit of the time.

DODSWORTH, WILLIAM. *1798–1861. M.A., Trinity College, Cambridge.*

He was in Anglican orders, first at Margaret Street Chapel, then as curate at Christ Church, St.

Pancras. Of this church he subsequently became vicar, and it was during his tenure of this position that the first Anglican sisterhood was set up, in 1845. He became a Catholic after the Gorham judgment in 1850, and, as a layman, was a writer on apologetics. (See also under Bloxam, John Rouse).

DOMINIC, *of the Mother of God.* DOMENICO BARBERI. *1792–1849.*

Born of peasant stock, near Viterbo, he joined the Congregation of the Passion, became a priest, and, after twenty-eight years striving for that object, succeeded in establishing his congregation in England, at Aston Hall in Staffordshire. He is closely associated with the Movement, in that he received into the church so many of the converts, of whom Newman was the most important. Writing to Henry Wilberforce, October 7, 1845, Newman said: "Father Dominic, the Passionist, is passing this way, on his way from Aston in Staffordshire to Belgium, where a chapter of his order is to be held at this time. He is to come to Littlemore for the night as the guest of one of us whom he has admitted at Ashton. He does not know of my intentions, but I shall ask of him admission into the

One True Fold of the Redeemer. . . . Father Dominic has had his thoughts turned to England from a youth, in a distinct and remarkable way. For thirty years he was expected to be sent to England, and, about three years since, he was sent, without any act of his own, by the superior." "From Oxford we drove in a chaise to Littlemore, where we arrived about eleven o'clock (at night and soaked with rain from five hours exposure). I immediately sat down near a fire to dry my clothes when Mr. Newman entered the room, and, throwing himself at my feet, asked my blessing, and begged me to hear his confession and receive him into the church." ("Life of Cardinal Newman," i. 92. See p. 94, note, for Fr. Dominic's own account of those received by him at this time.) Dalgairns, Bowles, Stanton, and Mr. Woodmason, with his wife and two daughters, were received by him about the same time.

DORNFORD, JOSEPH. *1794–1860. Wadham College, fellow first of Queen's, then of Oriel College, Oxford.*

He enlisted in the Rifle Brigade at the age of seventeen, and served in the Peninsular War; took Anglican orders; became dean of his college, and

was known to the students as "The Corporal." He became rector of Plymtree, in Devonshire, and there continued until his death. "He devoured Newman's works, as fast as they came out, and by and by ripened into what people in those days called a 'Tractarian.' His admiration of Newman became warmer and deeper every year." Newman used "to compare Dornford to *Undine* before she had the gift of a soul; a creature full of good instincts, tastes, and impulses, but in no form or whole." (Mozley, "Reminiscences," ii. 55, where a very full account of this personage is given.)

DOUGLAS, EDWARD. *1819–1898. Christ Church, Oxford.*

A friend of Lockhart's, he became a Catholic in 1842, joined the Redemptorist order, and was rector of St. Alfonso's Church, at Rome, 1862–1894. He also held the offices of provincial of the Roman Province, 1851–63, and consultor-general, 1855–1894. He died in Rome, March 23, 1898, "in the odor of sanctity," and it is hoped that his cause may be introduced at some later date.

DRANE, AUGUSTA THEODORA. (*Mother Francis Raphael, O.S.D.*) *1823–1894.*

While resident at Babbicomb, in 1837, she read many of the early "Tracts," though she maintained that it was the study of Burnett's "History of the Reformation" which converted her. In 1847, becoming very uneasy in her mind, she consulted both Keble and Pusey, but without any relief. Then she came into contact with Mr. Maskell (q. v.), at that time vicar of St. Mary's Church, who told her of the third order of St. Dominic. She was received into the Catholic Church in 1850, and entered the Dominican convent at Clifton in 1852, being professed at Stone. She was provincial in 1881, and is well known as a copious writer. Bishop Ullathorne said of her that she was "one of those many-sided characters who can write a book, draw a picture, rule an order, guide other souls, superintend a building, lay out grounds, or give wise and practical advice with equal facility and success."

EDEN, CHARLES PAGE. *1807–1885. Fellow of Oriel College, Oxford, 1832.*

He was one of the writers of "Tracts for the Times," and is described by Dean Burgon in his

"Twelve Good Men" as "The Earnest Parish Priest." He followed Newman as vicar of St. Mary's, and held that position until Easter, 1850, when Charles Marriott succeeded him. He edited Andrewes' "Pattern of Catechistical Doctrine" for "The Library of Anglo-Catholic Theology."

ERRINGTON, GEORGE. *1804–1886. Educated at Oscott, where he was afterward prefect of studies.*

He was made first bishop of Plymouth, in 1851, and subsequently coadjutor to Cardinal Wiseman, *cum jure successionis,* in 1858, receiving the title of archbishop of Trebizond. Of his dispute with Manning, then provost of the Westminster Chapter, and his not very loyal dealings with his ecclesiastical superior, no more need be said than that, in the end, by *Motu Proprio* of Pius IX, he was removed from the succession and then retired to the chaplaincy of a hospital, and in the daily work of a priest led an exemplary and edifying life till his death.

ESTCOURT, EDGAR EDMUND. *1816–1884. M.A., Exeter College, Oxford.*

Writing to Ambrose St. John, November 22, 1845, Newman says: "Estcourt is still in trouble. He is to be received about December 16." ("Life of J. H. Newman," i, 103.) This is the man in question, and in 1845 he became a convert. Four years afterward he entered as a theological student at Oscott, and in 1852, he was ordained priest, in later years becoming canon and Œconomus of the diocese of Birmingham. These facts from the Oscott register show that the date in the note of 1850 for his appointment to the canonry can hardly be correct.

Canon Estcourt's "Question of Anglican Orders Discussed," though it has defects, remains an authoritative work on a question now closed, so far as Catholics are concerned, by the decision of the Holy See.

FABER, FREDERICK WILLIAM. *1814–1863. Shrewsbury, Harrow, Balliol College, fellow of University College, Oxford, 1837.*

He took Anglican orders in 1837. In 1843, he became rector of Elton, Northamptonshire, where

he established the practice of confession, but two years later was received into the Catholic Church. In the next year he established a brotherhood, called "The Brothers of the Will of God," or "Wilfridians," from their house, St. Wilfrid's, at Cotton Staffs, given them by the Earl of Shrewsbury (q. v.). Faber and his community of forty converted the entire parish, except "the parson, the pew-opener, and two drunken men." When Newman returned from Rome and went to Maryvale, Faber and his entire community placed themselves as novices under him. In 1849, Newman sent him to London to found the Oratory there (first at King William Street, now at Brompton), at which he remained as superior until his death. It can hardly be necessary to do more than refer to his extraordinary position as preacher, writer, and poet during his Oratorian life.

Life of Frederick William Faber, by J. E. Bowden. Second edition, 1892.

FAUSSETT, GODFREY. *1781–1853. Corpus Christi College, Oxford.*

Margaret professor of divinity in the University of Oxford, 1827–1853. Canon of Christ Church. The protagonist of the anti-Tractarian party. "A

matador of great courage and some skill . . . not a man of great learning . . . a scholar, a clever writer, and a telling preacher—that is, capable of striking hard blows." (Mozley, "Reminiscences," i. 440.) He preached and published in May, 1838, a sermon on the "Revival of Popery," a bitter attack on Newman and his party, which was followed by a rejoinder from Newman.

FLANIGAN, STANISLAUS.

Well-known to many persons as for years the rector of the Catholic Church at Adare, in the County Limerick, this witty priest, whose dates I have been unable to learn, was born a Catholic and was an early novice at Maryvale when Newman and his companions took up their abode there. He never, however, became an Oratorian.

FORMBY, HENRY. *1816–1884. Clitheroe, Charterhouse, and Brasenose College, Oxford.*

Son of Henry Greenhalgh Formby, of Formby Hall, Lancashire. He took Anglican orders and

was vicar of Ruardean, Gloucestershire. He followed the Movement very closely, and was received into the Catholic Church at Oscott, January 24, 1846, being one of the first to go to Maryvale with Newman. Ordained priest September, 1847, he was stationed first at St. Chads, Birmingham, then at Wednesbury, and for the last twenty years of his life at the Dominican Priory at Hinckley, Leicestershire. His great aim in life was to bring about a better knowledge of the Scriptures and the Catholic faith by publishing works profusely illustrated with instructive pictures.

FROUDE, JAMES ANTHONY. *1818–1894. Westminster School; Oriel College, fellow of Exeter College, Oxford, 1842.*

The youngest son of the archdeacon of Totnes and brother of Hurrell (q. v.) and William (q. v.), he was ordained a deacon in the Anglican Church, and was for a time under the influence of Newman; but turned away, as shown in his "Nemesis of Faith" (1848), which work cost him not only his fellowship, but an educational post in Tasmania. It must be admitted that a duller book never was written, in spite of the effect it had on Froude's destiny. In 1892, he succeeded Freeman as pro-

fessor of modern history in Oxford, though, as a historian, it seems unlikely that he will ever occupy a position of much respect. He was Carlyle's literary executor, and in that capacity came rather to bury than to praise.

The somewhat fanciful and romantic views which he was apt to take about history, notoriously, perhaps, in his attempted whitewashing of Henry VIII, according to T. Mozley (ii. 33), also affect his statements as to his career in Oxford and his brief connection with the Newman party. Mozley, who knew him as himself a fellow while the other was an undergraduate, directly traverses his statements as to the pressure which was put upon him to join the Movement, and other misconceptions, as he calls them, though he comments with the astonishment that all must feel that Newman should have selected one so slightly bound to the Movement to write the life of so remarkable a saint as St. Neot.

FROUDE, RICHARD HURRELL. *1803–1836. Eton, and Oriel College, Oxford, fellow, 1827.*

Son of Archdeacon Froude, of Totnes. He was one of the leading men in the Movement, a stimulus to others, though prevented by his constant ill-

health, which necessitated frequent sojourns abroad and finally terminated his career at an early age by phthisis, from that great and active share which he would undoubtedly otherwise have taken. Walking in Trinity College Gardens with Isaac Williams (Williams, "Autobiography," p. 63), he said: "Isaac, we must make a row in the world. Why should we not? Only consider what the Peculiars (i. e., the Evangelicals) have done with a few half-truths to work upon! And with our principles, if we set resolutely to work, we can do the same." It was the start of the "Tracts for the Times." He was a pupil of Keble's, and the two reacted strongly upon one another. It was he who brought Newman and Keble into intimacy, a fact which he remarked upon in a well-known passage. When close to death he said: "You know the story of the murderer who had done one good deed in his life. Well, if I was ever asked what good deed I had done, I should say I had brought Keble and Newman to understand one another." The letters and memoirs of the day exhaust the language of friendship and admiration in speaking of Hurrell Froude. He "was a man, such as there are now and then, of whom it is impossible for those that have known them to speak without exceeding the bounds of common admiration and affection." (Mozley, "Reminiscences," i. 225.)

"He was a man of the highest gifts, so truly many-sided that it would be presumptuous in me to

attempt to describe him . . . the gentleness and tenderness of nature, the playfulness, the free, elastic force and graceful versatility of mind, and the patient, winning considerateness in discussion, which endeared him to those to whom he opened his heart," writes Newman ("Apologia," p. 84, where there is further matter *ad hoc* too lengthy for quotation here). "There was about him an awful reality of devoutness," says Church; and others speak of "the enthusiasm which shone from his eagle eye," and of his "bright and beautiful personality." There is an interesting reproduction which forms the frontispiece to this volume, of a sketch by Miss Giberne (q. v.) of Newman, Hurrell Froude, and T. Mozley in the Oriel Common Room.

"He was a man of great gifts, with much that was attractive and noble, but, joined with this, there was originality in his character, a vein of perversity and mischief, always in danger of breaking out and with which he kept up a long and painful struggle." (Church, "The Oxford Movement," p. 32.)

"He was considered a very odd fellow at college, but clever and original; Keble alone was able to appreciate and value him" (I. Williams, "Autobiography," p. 23). "A person most natural, but so original as to be unlike any one else, hiding depth of delicate thought in apparent extravagances" (Ibid, p. 83).

"When I was an undergraduate," writes Lord Blachford, in a note to Church ("The Oxford

Movement," p. 52), "I first knew him in 1828, tall and very thin, with something of a stoop, with a large skull and forehead, but not a large face, delicate features and penetrating gray eyes, not exactly piercing, but bright with internal conceptions, and ready to assume an expression of amusement, careful attention, inquiry, or stern disgust, but with a basis of softness."

Froude's "Remains" were published after his death, with Newman as editor, and excited quite a storm from his outspoken verdicts on many points, such as admiration for the Church of Rome and hatred of the Reformers, as well as other matters mentioned by Newman.

"He delighted in the notion of an hierarchical system, of sacerdotal power, and of full ecclesiastical liberty. He felt scorn of the maxim, 'The Bible and the Bible only is the religion of Protestants'; and he gloried in accepting tradition as a main instrument of religious teaching. He had a severe idea of the intrinsic excellence of Virginity; and he considered the Blessed Virgin its great pattern. He delighted in thinking of the Saints; he had a keen appreciation of the idea of sanctity, its possibility and its heights; and he was more than inclined to believe a large amount of miraculous interference as occurring in the early and middle ages. He embraced the principle of penance and mortification. He had a deep devotion to the Real Presence, in which he had firm faith. He was power-

fully drawn to the Mediæval Church, but not to the Primitive. . . . He could not believe that I really held the Roman Church to be Antichristian" ("Apologia," p. 85).

The question may be asked, as it has been, whether the remarkable man, here briefly sketched by his contemporaries, would, had he lived, have joined Newman or remained with Pusey. Isaac Williams says ("Autobiography," p. 84n), "I find that John Keble and others quite agree with me that there was that in Hurrell Froude that he could not have joined the Church of Rome." The question is purely academic, but with the above quotation from the "Apologia" in front of us, it is at least permissible to suggest that if Newman had died at Froude's age, the same prediction might have been made about him. *Remains,* ed. Newman and Keble, 1839.

FROUDE, WILLIAM. *1810–1879. Oriel College, Oxford.*

Son of Archdeacon Froude of Taunton, Totnes, and brother of J. A. (q. v.) and Hurrell (q. v.), "William Froude gave his heart in with his brother's work at Oriel, though his turn even then was for

science, and his lot was eventually cast in railway engineering and naval construction. He was the chemist as well as the mechanist of the college. His rooms on the floor over Newman's were easily distinguishable to visitors entering the college by the stains, of sulphuric acid, I think, extending from the window-sills to the ground." (Mozley, "Reminiscences," ii. 14.)

For a time the assistant of Brunel, the well-known railway engineer, his mind subsequently turned to the problem of naval architecture, in which subject he attained very high fame. His wife, often alluded to in the correspondence of the time, became a Catholic, and so did a son, recently dead (1924), R. E. Froude, F.R.S., distinguished son of a distinguished father, and in the same walk of science. William Froude, as a student a pupil of Newman's, drifted far away from him in later days and never became a Catholic.

"To you, my dear William, I dedicate these miscellaneous compositions, old and new, as to a true friend, dear to me in your own person and in your family, and in the special claim which your brother Hurrell has upon my memory," is the commencement of a lengthy dedication of his "Essays, Critical and Historical" to William Froude by Newman.

GARBETT, J. *1802–1879. Fellow of Brasenose College, Oxford.*

At the time when his name came before the public, he was rector of Clayton, Sussex, subsequently becoming an archdeacon.

His name is remembered as the successful candidate for the poetry professorship at Oxford, when Isaac Williams (q. v.) was his competitor. Williams was associated with the Tractarian party and was a minor poet of some reputation. Garbett does not appear to have had any claims of the same character for the position, but was used by the Anti-Tractarians to cause a reverse for their opponents. In that they were successful, for a comparison of promises showing a majority for Garbett, Williams withdrew. Mr. Garbett then published what seems to have been an inaugural lecture entitled, "De Rei Poeticæ Idea," which appears to have been his sole contribution to the subject which he represented.

GARSIDE, CHARLES BRIERLEY. *1818–1876. Manchester School, and Brasenose College, Oxford.*

He took Anglican orders, 1842, and was curate at All Saints, Margaret Street, London. He be-

came a Catholic and subsequently a priest (1854), well known for his writings, especially his "Discourses on Some Parables of the New Testament." He was a very intimate friend of Serjeant Bellasis. See Bellasis, "Life," for references.

GENTILI, ALOYSIUS. *1801–1848.*

Born at Rome, he first tried to be a Jesuit, subsequently entering the Order of Charity and being ordained priest in 1830, always with the intention in his mind of serving the mission in England. He was invited to that country by Ambrose Phillipps de Lisle (q. v.), who had come to Rome as a young convert to seek for a priest to be chaplain and to whom Gentili had been introduced for that purpose. The reigning pontiff, Gregory XVI, actually boarded the ship on which they were sailing to give his blessing to the party—probably a unique incident in the history of the popes. Gentili was president of Prior Park under Bishop Baines for two years, but his main work is associated with Grâce Dieu, in Leicestershire, close to Charnwood Abbey, founded by De Lisle, and with the giving of missions, at which he was unwearied, he and the other fathers, sitting, so it is recorded, in the confessionals until

it was time to say Mass the next morning. It was Gentili who received Lockhart (q. v.), the first-fruits of the Movement.

GIBERNE, MARIA ROSINA. *?–1885.*

An early friend of Newman and described by T. Mozley ("Reminiscences," ii. 42) as "the prima donna of the company," i. e. of those concerned in the Movement. In its more restricted significance, the epithet is misleading, for it was in the direction of pictorial art that her talent was exercised, and there are in Mr. Ollard's book interesting reproductions of her sketches of members of the group. She was one of the early converts, and for years lived in Rome, painting pictures for churches. During the Achilli trial, there was frequent mention of one Rosina Guiberti, who shepherded the numerous female witnesses brought over to testify to the character of that notorious person, or more rightly, to his total lack of character. This was Rosina Giberne under the name given her by her Italian friends. She ultimately became a nun, and died in the convent of the Order of the Visitation, in Autun. It may be added that she was sister-in-

law of the Rev. Walter Mayers (q. v.), a man whose name is to be met with here and there in the correspondence of the period.

GLADSTONE, WILLIAM EWART. *1809–1898. Eton; Christ Church, Oxford.*

Gladstone, always close to the Movement, came specially to Oxford to vote against the degradation of Ward and the condemnation of "Tract 90." He was a close friend of Hope (q. v.), and Badeley (q. v.), and, after the Gorham judgment, was in appearance, though perhaps never in reality, very near to following their examples. The parting of the ways occurred in the little Anglican chapel in Buckingham Palace Road. Manning and Gladstone were kneeling side by side. The time was coming for the commencement of the service of Holy Communion. Manning rose from his knees and said: "I can no longer communicate in the Church of England." Placing his hand on Gladstone's shoulder, he said, "Come." Gladstone remained; Manning went, and they never met again until one was prime minister and the other cardinal archbishop of Westminster. But Gladstone said that after Manning's reception into the church he

felt as if he had lost his two eyes. *Life of W. E. Gladstone,* by Lord Morley.

GLENNIE, JOHN MELVIN. *1816–1878. M.A., St. Mary's Hall, Oxford.*

He took Anglican orders and was curate of St. Mark, Somerset. He was received into the Catholic Church in 1845 and ordained priest in 1851. He was first stationed at the Training College, at Hammersmith, and in the early sixties he was at Deptford. He was made a canon of Southwark in 1875, and died at Weybridge.

GOLIGHTLY, CHARLES PORTALIS. *1807–1885. Eton, and Oriel College, Oxford.*

He was debarred by private income from holding a fellowship. "One of the most interesting characters in the University of Oxford," says Burgon ("Twelve Good Men," p. xxiv). In a letter to Newman by Church, he is called "Golias" and "Golly," and Newman himself, in a letter to Hurrell

Froude ("Letters and Correspondence," ii, 132), says, "Golius would not *goliare* or γολίξειν, i. e. be *golius,* unless he acted as he did." "Golightly," says Mozley ("Reminiscences," ii. 109), "was the first human being to talk to me, directly and plainly, for my soul's good," and that he was a man of genuine religion, no one can doubt.

But his was a strange character. He had been at Rome, met many cardinals, had a tenderness for them, and, delighted at the discovery that his private house in Oxford had been known as "The Cardinal's Head," had a cardinal's hat painted over the lintel of his front door. At its initiation he was even a supporter of the Movement. Writing to Newman, August 22, 1833 ("Letters and Correspondence," i. 401), he says: "You might safely have assumed that I would most gladly join your society —what do you call it? Conservative Church Society—and urge others to do the same." And he was even of the inner circle. "Our Conciliabulum (Golightly, Marriott, etc.) meets next Monday," Newman (Ibid). Yet, as Isaac Williams puts it ("Autobiography," p. 100, note) he was "a curious instance of tergiversation.—He was strongly with us, had taken a house in Oxford in which he said he should hide us when persecution arose; but he soon became our chief persecutor."

In fact, his rôle was that of the general denouncer. On the "Tract 90" question he was the protagonist. "People are taking it up very warmly, thanks, I be-

lieve, entirely to Golightly" (Newman, "Letters and Correspondence," ii. 292, to Mrs. T. Mozley). "The letter to the 'Times' was signed by four senior tutors—Churton, B. N. C.; Wilson, St. John's; Griffiths, Wadham; and Tait—gentlemen who had scarcely the happiness of each other's acquaintance till Golly's skill harnessed them together. He fought hard to get Eden, but failed; as also in his attempts on Johnson (Queen's) and Twiss and Mansell and Hussey (Christ Church)," writes Church to Rogers ("Letters and Correspondence," ii. 295). In this matter, also, he was the instigator of the warden of Wadham, the chief actor in the Hebdomadal Council.

In the W. G. Ward affair "Golightly is in the thick," says J. B. Mozley ("Letters," p. 161). When Jowett (q. v.) was made Regius professor of Greek, it was Golightly who denounced him to the vice-chancellor and demanded that he should be required to sign the Thirty-nine Articles. Neither of these took much by their action. Jowett was summoned to sign by the vice-chancellor and presented himself. The vice-chancellor commenced a stately oration on the subject, which was cut short by Jowett who exclaimed that he had come there to sign, and thereupon did sign and departed. It is curious to note that in this instance Golightly was associated with his ancient opponent Pusey.

In 1857 he denounced Cuddesdon College, set up

by Samuel Wilberforce, his main objection being to Liddon, its vice-principal, (q. v.).

A letter to "The Guardian," dated January 13, 1886, and written by Dean Goulbourn, affords a possible key to his character. "Golightly sometimes lost himself in controversy". . . and Re "Tract 90": "In bar of a harsh judgment upon certain things which he did and said in the heat of controversy, *I may observe that I do not think he was quite himself* at that period. It was to Dean Goulbourn that he said that he was apprehensive that "at some corner a party of Tractarians might be lying in wait for him, with a view of doing him some grievous bodily harm." ("Letters and Correspondence," ii. 397, note.)

GORDON, JOHN JOSEPH. *1811–1853. Rugby, and Trinity College, Cambridge, 1833, B.A., 1837.*

Cadet in the Indian Army, 1828, he was invalided home, 1831. Entering Anglican orders, he bcame curate to Dodsworth (q. v.) in 1842 and held that position until 1846. In 1847, he was received into the Catholic Church and joined the Birmingham Oratory in the next year. Newman dedicated the

"Dream of Gerontius" to him, and it was he who went to Italy to hunt up the witnesses for the Achilli trial. On the day after the application was made for a new trial in that cause, he fell ill and died, his being the first death among the English Oratorians.

GORDON, PHILIP. 1827–1900.

Received into the Catholic Church in 1847, he became an Oratorian in the following year, was ordained priest in 1851, and was superior of the London Oratory, 1868–71, 80–89, 92–95, 98–1900.

In his "Lectures on the Present Position of Catholics in England" ("Prejudice the Life of the Protestant View"), Newman gives an account by some ultra-Protestant of his visit to the service of benediction at the Oratory in which it is stated: " 'The next part of the play was four priests coming to the altar' (it is as I said, everything is a priest) 'four priests and Gordon in the middle.' This is a mistake, and an unwarrantable and rude use of the name of one of the Fathers of the Birmingham Oratory, my dear brother and friend, the Reverend Philip Gordon—for it was not he, and he was not a priest." Philip Gordon was not, in fact, a priest at the time that the lecture was written, though he was ordained at a

later date. He was the brother of John Joseph Gordon.

GORHAM, GEORGE CORNELIUS. *1787–1857. Fellow of Queens' College, Cambridge.*

This gentleman was one of those obscure persons whom accident has given immortality, yet hundreds who have heard of the Gorham judgment have no kind of idea as to who he was. After holding his fellowship for seventeen years, he was nominated to the vicarage of Bampton Speke, in North Devon and in the diocese of Exeter. Henry Phillpotts (q. v.), who was then bishop, refused to institute him on the ground that he held heretical views on the question of baptismal regeneration. Gorham was a man, if not of muddled mind, very certainly of muddled expression, and some have doubted whether his writings really bear the significance attached to them. He appealed to the Court of Arches, which found for him, and on appeal, the privy council affirmed the judgment, thus deciding that so fundamental a doctrine as that of baptismal regeneration might or might not be held by a beneficed clergyman of the Established Church, and hence was one which might or might not be true. It is a very remarkable fact that J. B. Mozley, a real thinker and a man of

exceedingly clear mind, and moreover a sympathizer with the Movement, yet came out on Gorham's side, not as a disbeliever himself in the doctrine impugned, but as one holding that its denial was not sufficient reason for the refusal of institution. Unquestionably, great importance was attached to this matter by the Evangelical party, and the editor of the "Record," the staunch organ of that party, writing to Samuel Wilberforce in 1854, puts the matter from their point of view: "You firmly hold the doctrine of baptismal regeneration; we as firmly believe that doctrine to be the tap-root of Popery, to constitute its very essence . . . we firmly believe that whoever believes in that doctrine is a Papist in reality, whatever he be in name, and that the salvation of his soul is therefore jeopardised." ("Life," American edition, p. 234.)

GRANT, IGNATIUS. (*dates not known*). *M.A., Oxford.*

He was an intimate friend of Lockhart, whom he preceded into the Catholic Church, becoming a convert in 1839. He subsequently became a father of the Society of Jesus.

GREGORY, ROBERT. *1819–1911. Corpus Christi College, Oxford.*

Reading the "Tracts for the Times," so Ollard tells us, turned Gregory into a strong churchman and led to his abandoning for orders "what promised to be a lucrative business." "The last survivor of the first Tractarians, . . . his long life covered the whole period of the Movement, for he entered Corpus Christi College, Oxford, in 1840; he was present at Mr. Newman's last Anglican sermon at Littlemore, on September 27, 1843; he graduated B.A. and was ordained as curate to Thomas Keble later in the same year, and in that curacy Isaac Williams was his colleague. In 1868, he became canon of St. Paul's, and dean in 1890, and until the day of his death he remained supremely loyal to the truths he had learned from the leaders of the Movement." (Ollard, "A Short History of the Oxford Movement," pp. 145–6).

GRIFFITHS, JOHN. *1806–1885. M.A., Wadham College, Oxford.*

Sub-warden and tutor of his college, he was keeper of the archives of the university, and one of the four tutors who denounced "Tract 90."

GUILLEMARD, HENRY PETER. *1813–1857. Fellow of Trinity College, Oxford.*

He was senior proctor of the university at the time that Ward was deprived of his degree and his book censured. It was he who in agreement with Church (q. v.), the junior proctor, stopped the censure on "Tract 90," then four years old, by interposing their veto, which was final. He was rector of Barton-on-the-Heath, Warwickshire, 1846–1857.

He must not be confused with the following.

GUILLEMARD, WILLIAM HENRY. *1815–1887, Pembroke College, Cambridge.*

Vicar of St. Mary the Less, Cambridge, who introduced the Oxford Movement into the sister university.

HADDEN, ARTHUR WEST. *1816–1873. Fellow of Trinity College, Oxford.*

In Anglican orders and once curate of Newman at St. Mary's, he was afterward rector of Barton-on-the-Heath, Warwickshire. He was collaborator

with Stubbs in his "Councils," and is spoken of by Mark Pattison as "one of the best representatives of the enlightened Tory and Anglican section." ("Memoirs," p. 246).

HAMILTON, WALTER KERR. *1808–1869. A Pupil of Arnold at Rugby, and afterward fellow and tutor of Merton College, Oxford.*

In 1837, he was vicar of St. Peter's, Oxford, and invited Archibald Campbell Tait (q. v.) to be his curate, an invitation which, however, came to nothing. He was examining chaplain to Bishop Denison, a brother of George Anthony (q. v.), whom he succeeded as bishop of Salisbury (1854). His early sympathies were Evangelical, but he became and remained to the end of his days an advanced Tractarian.

HAMPDEN, RENN DICKINSON. *1793–1868. Fellow of Oriel College, Oxford.*

A brilliant student, he first emerges as the deliverer of the Bampton Lectures, "On the Scholastic Philosophy," in 1832. Knowing nothing of the sub-

ject, he was coached by Blanco White. Few attended his lectures, and it may safely be said that few read them; but they were to cause a storm later. On the instance of Hawkins (q. v.), he was made principal of St. Mary's Hall, in 1833, and next year professor of moral philosophy. In 1836, Lord Melbourne made him Regius professor of divinity, and then the storm broke, for his lectures were read and it was claimed that they contained many passages contrary to the teachings of the Church of England. A protest made to Lord Melbourne produced no effect on that Victorian Gallio, and the only reply which Convocation could make was to deprive Hampden of his right to vote for the election of select teachers, a proposal which was carried by a majority of 474–94. It was the moment of the zenith of the Tractarian party. The ground of the vote was the accusation that "he had so treated theological questions that, in this behalf, the University had no confidence in him." Subsequently, and as abundant opportunity arose, Hampden made himself a thorn in the side of the party of the Movement. In 1847, he was appointed to the see of Hereford, when a fresh storm broke out, in which the Evangelicals joined hands with the Puseyites. Characteristically enough, Samuel Wilberforce (q. v.) first denounced the appointment, and then, not only supported it, but prevented a prosecution for heresy. Tait (q. v.) as might be expected, also supported the appointment.

Apart from his unpopular views, Hampden was, according to T. Mozley ("Reminiscences," i. 380), "one of the most unprepossessing of men. He was not so much repulsive, as unattractive. There was a certain stolidity about him that contrasted strongly with the bright, vivacious, and singularly lovable figures with whom the eyes of Oriel men were then familiarized. Even the less agreeable men had life, candor, and not a little humor. Hampden's face was inexpressive, his head was set deep in his broad shoulders, and his voice was harsh and unmodulated. Some one said of him that he stood before you like a milestone and brayed at you like a jackass."

Memorials, by his daughter—1871.

HARDMAN, JOHN. *1812–1867.*

A scion of an old Catholic family which had never lost its faith, he was the father of John Hardman, K.S.G., so well known to all Catholics of the English Midlands in the eighties of the last century and, therefore, the grandfather of the John Hardman of to-day. What Pugin was, as the designer of the shells of the churches, Hardman was as the constructor of all sorts of inside fittings and of stained glass, in the renaissance of which he was a pioneer.

Pugin used to swoop down in his yacht on seaside spots in France and the Netherlands and cull fragments of ecclesiastical art, which he brought back to Hardman to incorporate in or copy for new buildings, and many of these fragments are to-day in the museum at Oscott College. Hardman was for many years cantor in St. Chad's Cathedral, Birmingham, and it is to his labors and a judicious legacy that that church owes its eminent position in the world of strict ecclesiastical music.

HARRISON, BENJAMIN. *1808–18. Christ Church, Oxford.*

He had a brilliant university career, took Anglican orders, and became archdeacon of Maidstone and canon of Canterbury. He was the writer of two of the "Tracts for the Times," according to Dean Burgon. He also wrote on Hampden's Bampton Lectures in "The British Magazine." He and Hugh Rose (q. v.) were both chaplains to Archbishop Howley (q. v.), and Rose was a frequent visitor to Harrison's house on Clapham Common.

HAWKINS, EDWARD. *1789–1892. Fellow of Oriel College, Oxford.*

Oriel College, otherwise "The House and Hall of St. Mary," is the college, par excellence of the Movement, and Hawkins was its provost during that stirring period. Moreover, he owed his election to that post, over Keble, Newman's particular friend, to the influence of none other than Newman himself, who perhaps thought Keble too bright and beautiful a creature for the rubs and strifes of administrative life, and perhaps he was right. At any rate, the election was the beginning of the end for Newman, for Hawkins dismissed him and two other tutors from their tutorship because they endeavored to introduce a pastoral element into their relation with their pupils, and substituted for them three vastly inferior persons. Even Mark Pattison, no friend of Newman and the Movement, criticizing Hawkins's administration, says, "what is certain is that within five years of Hawkins's election, Oriel showed signs of having begun to decline." Yet Burgon—it is hard to see on what grounds—calls him "The Great Provost" in his "Twelve Good Men." A story told of him by Burgon seems to bring the man clearly before one. Burgon had been preaching in the college chapel on the walk to Emmaus, and had wrought himself up considerably over it, declaring that he "would rather have heard that discourse than any other mentioned in the gos-

pels." After what he thought to have been a somewhat appealing oration, Burgon walked back to the college with Hawkins. A sympathetic word on the sermon would not have been felt amiss. "I notice that you always pronounce the word Emmāus, Mr. Burgon." "Is it not Emmāus?" "No, Emmăus. Good morning!"

HENEAGE, HENRY PELHAM. *1810–1875. M.A.*

He is mentioned in Wiseman's "Life" as an "ex-diplomatist." He was the son of Thomas Fieschi Heneage and his wife the Hon. Arabella Pelham, the latter becoming a Catholic in 1844. The date of the son's reception is unknown to me; but in 1843, he was a priest and stationed at Oscott. During his time there, he is said to have opened a chapel at Erdington, the predecessor of the beautiful church afterward erected by Fr. Haigh. In 1852, he became chaplain to the Good Shepherd nuns at Hammersmith, and there he remained until his death.

HOOK, WALTER FARQUAHAR. *1798–1875. Winchester, and Christ Church, Oxford.*

He was the son of Hook, dean of Worcester, who was the elder brother of the well-known Theodore Hook. He entered Anglican orders and was vicar first of Coventry, then, in 1837, of Leeds. In 1838, he preached in the Chapel Royal, London, before Queen Victoria (then eighteen) his celebrated sermon on "Hear the Church," at which the queen, at no time in her life overburdened by much sense of humor and perhaps least of all in those early days, was very angry. In 1841, he says that he was "bullied beyond anything by the Evangelicals of Leeds," so much so as to lose heart, and he had actually made up his mind to resign the living, but the archbishop of York positively refused to allow him to do so. ("Letters of J. B. Mozley," p. 119).

In the end, the fruit of his labors was extraordinary, for while resident in Leeds, he was responsible for the erection of twenty-one new churches, twenty-three parsonages, and twenty-seven schools. He was made dean of Chichester in 1859, and was the author of the "Lives of the Archbishops of Canterbury."

HOPE, JAMES, *afterward* HOPE-SCOTT. *1812–1873. Eton; Christ Church, fellow of Merton College, Oxford.*

He was called to the bar in 1838, and soon secured an immense practice at the parliamentary bar. As an Anglican, he was chancellor of the diocese of Salisbury, a position to which he was appointed by his friend Edward Denison, then bishop, but formerly a fellow of Merton. This office, which greatly pleased him, gave him a stall in the choir, the right to wear a surplice in the cathedral, and a processional place with the chapter, all of which rights he firmly insisted upon. He became a Catholic after the Gorham judgment, and, in 1852, conducted the case for the defendant in Achilli vs. Newman. It was he, too, who, all unknowing of what he was doing, brought about Newman's ill-starred appointment to the rectorship of the Catholic University of Ireland. In 1847, he married Charlotte, daughter of Lockhart, who had married Sophia, the daughter of Sir Walter Scott, and was his father-in-law's biographer. Charlotte's brother, Walter Lockhart Scott, died in 1853, leaving her the owner of Abbotsford. It was then that Hope took the additional name Scott. His first wife died in childbed, 1861. His second marriage was to the eldest daughter of the fourteenth Duke of Norfolk, who also died in childbed, leaving him with one son (now the Rt. Hon. James Fitzalan Hope).

Hope-Scott never recovered from this blow, but died two years later. He was a man of profuse benefactions and "distinctly at the head of all his contemporaries in the brightness and beauty of his gifts," as described by a contemporary.

Life, by Robert Ornsby, 1884.

HOWLEY, WILLIAM. *1766–1848. Winchester, and New College, Oxford.*

He became archbishop of Canterbury, and in that capacity opposed Catholic emancipation, parliamenary reform, and Jewish relief. Sydney Smith fell foul of him, as would naturally be expected, and described him, with some other episcopal brother, as "the cock and hen of this species."

JAMES, WILLIAM. *1787–1861. Fellow of Oriel College, Oxford.*

He was afterward rector of Bilton, near Rugby. As it was this clergyman who, in the course of walks in Christ Church Meadows, taught Newman

("Apologia," p. 67) the doctrine of the apostolic succession, his name, though he does not seem to have had any other connection with the Movement, cannot be omitted.

JOHNSON, MANUEL J. *1805–1859. F.R.S., 1856.*

He was a ward of Bowden, Newman's chief friend, and was for twenty years Radcliffe observer, the Radcliffe being the name of the observatory in Oxford. Hence in the correspondence of the period, where his name often appears, he is usually mentioned as "Observer Johnson." A lay member of the Anglican body all his life, he married one of the twin daughters of the then Regius professor of medicine, the other becoming Mrs. J. B. Mozley. He was a close friend of all those concerned in the Oxford Movement, and obviously a man of great personal charm, for T. Mozley speaks of "his originality, geniality, and humor, ever beaming, almost jovial countenance, his laughing eye, his ready wit."

J. B. Mozley ("Letters," 241), writing of his death, says that it was "a tremendous blow to all one's Oxford reminiscences, and makes everything quite different to look back upon. No one has been more completely identified with all that one has lived through for the last twenty years than Johnson."

"I slept," writes Newman, of the last evening that he spent in Oxford, "on Sunday night at my dear friend Mr. Johnson's at the Observatory."

JOWETT, BENJAMIN. *1817–1893. St. Paul's School, and Balliol College, Oxford, fellow and, in 1870, master of that college.*

From 1855 to his death, Regius professor of Greek in the university, he was known to the world by his translation of Plato and as the hero of a host of stories (see "Golightly"). Huxley called him the "Disintegrator," and, in fact, his breadth of religious view had no perceptible limits, as is indicated in the celebrated caricature of Jowett as *Dr. Jenkinson,* in Mallock's "New Republic," which made the Broad-church party so angry and caused Lord Houghton (then Monckton Milnes) to rejoice to Stanley that "even his breadth had a limit," when Stanley refused to join a breakfast party at which Mallock was expected to be a guest.

Jowett had his hour of attraction to the Movement in his earlier days and confesses that he had sometimes thought that, "but for the act of Providence," as he puts it, he "might have become a Roman Catholic." Later in his life he did not conceal his contempt for it, as for other things with

which he differed. "Of course" (writes Dean Church, "Life and Letters," p. 333), "I quite understand his disliking and despising the Movement as reactionary, unphilosophical, superstitious, and petty. But such statements as that the Tractarians were ignorant of literature and disparaged it throw doubts on his power of understanding things."

The dean then proceeds, as was easily possible, to demolish this false notion.

Life and Letters, edited by Abbot and Campbell. 1897.

KEBLE, JOHN. *1792–1866. Fellow of Oriel College, Oxford, 1811.*

Professor of poetry, Oxford, 1831. His father was vicar of Coln St. Aldwyn's, a charming spot in the Cotswold district, and "a good scholar and a good parish priest," says Church ("The Oxford Movement," p. 61). Keble went up to Oxford at the age of fifteen, and at eighteen had taken a double-first-class degree and won the competitions for both the English and Latin essays, so that one need not wonder at his being made, before he was twenty-one years of age, a fellow of so distinguished a college as Oriel then was.

After Newman, there is none of the period whose attraction is so great or whom one would more de-

sire to have known. He had one of the most beautifully formed heads in the world and a pair of most wonderful black eyes . . . diamonds and pearls dropping from that mouth," (T. Mozley). This, by-the-way, was the man likened by Thomas Carlyle to a monkey. It was the same writer who said that Newman had the brains of a rabbit. Time has its revenges, and it is interesting to compare the positions of the three men to-day.

Keble would have been provost of Oriel in Hawkins's place, but for Newman; and here again, time had its ample revenge (cf. Hawkins). Newman, says Isaac Williams ("Autobiography," p. 49), looked on Keble "as something one would put under a glass and put on one's chimney-piece to admire, but as too unworldly for business." In fact, Newman ("Letters and Correspondence," 1. 152) said that "if the place of an angel was vacant, he would think of Keble; but here it was necessary to appoint a provost." Naturally, Newman's action was from no want of respect for Keble, for that he had to the end of his days, though the bashfulness described in his first meeting had gone. When he was made fellow of Oriel and sent for to the Common Room, Newman relates that when "Keble advanced to take my hand . . . I could nearly have shrunk into the floor, ashamed of so great an honor."

Keble, like all true poets, yearned after the *mot juste*. I. Williams in his "Autobiography" (p. 28) narrates how Keble turned on H. Froude with the

remark: "Froude, you said one day that Law's 'Serious Call' was a 'clever' or 'pretty' book—I forget which. It seemed to me as if you said that the day of judgment would be a pretty sight." As the poet of the Movement, no doubt he is most generally remembered, yet it is curious to note that, but for the poet's father, "The Christian Year" might never have appeared, for his own opinion of that book was low. "It will be still-born, I know very well; but it is only in obedience to my father's wishes that I publish it, and that is some comfort." (J. K. to I. Williams, "Autobiography," p. 41.)

As to what his friends thought of him, two passages may be quoted. Writing in 1847 on St. Philip Neri, Newman said: "This great saint reminds me in so many ways of Keble that I can fancy how Keble would have been if God's will had been that he should have been born in another place and age; he was formed on the same type of extreme hatred of humbug, playfulness, nay oddity, tender love for others, and serenity; which are lineaments of Keble." ("Letters and Correspondence," ii. p. 424).

Church writes ("The Oxford Movement," p. 61): "Mr. Keble had not many friends and was no party chief. He was a brilliant university scholar overlaying the plain, unworldly, country parson; an old-fashioned English churchman, with great veneration for the church and its bishops, and a great dislike to Rome, dissent, and Methodism, but with a

quick heart, with a frank, gay humility of soul, with a great contempt of appearances, great enjoyment of nature, great unselfishness, strict and severe principles of morals and duty."

Mr. Keble left Oxford for the vicarage of Hursley, a quiet spot where he remained till the end of his life. It was a somewhat singular and unexpected ending, though doubtless a very happy one, to a life which had commenced with such a blaze of academic distinction and for the man whose fate it was to set a light to the fires of the Oxford Movement, for, as Newman said, Keble's sermon preached at the summer assize in Oxford in 1833 on "National Apostasy" set that Movement going, and the day on which it was preached was ever after kept by Newman as the birthday of the era in which he was the greatest figure.

KEBLE, THOMAS. *1793-1875. Fellow of Corpus Christi College, Oxford.*

Brother of John Keble. "The Vicar of Bisley, a man of sterner type than his brother, with strong and definite opinions on all subjects; curt and keen in speech; intolerant of all that seemed to threaten wholesome teaching and the interests of the Church;

and equally straightforward, equally simple in manner of life."

Isaac Williams began his clerical career as curate to Thomas Keble, and later on was urged by him to accept the curacy offered by Newman at St. Mary's, in order that he "might have more of the society of such a man." Isaac Williams greatly admired his sermons, and says that Newman's first volume of published sermons was really Thomas Keble filtered through Isaac Williams.

He was the author of one of the "Tracts for the Times" entitled, "Authorities for the Use of Daily Service," the facts for which had been collected as early as 1816, when he made up his mind that if ever he had a parish of his own, he would have daily prayer in his church. That resolve he carried out when appointed to Bisley in 1827. According to Isaac Williams ("Autobiography," p. 75), this was the beginning of the revival of daily service in parish churches.

Memoir, by Coleridge, 1859.

KINGSLEY, CHARLES. *1819–1875. Magdalene College, Cambridge.*

He was professor of modern history in the University of Cambridge, 1860, vicar of Eversleigh,

and canon of Westminster. A voluminous writer on many subjects, Kingsley's connection with the Movement is entirely that of the *felix culpa* which elicited the "Apologia."

The story is briefly this: Kingsley, reviewing Froude's "History of England," in "Macmillan's Magazine" in January, 1864, made the *obiter dictum* that "Fr. Newman informs us that truth, on the whole, need not be looked upon as a virtue." The review being over initials which were unrecognized by Newman, he wrote to "Macmillan's," calling their attention to the statement, which he challenged. The letter was forwarded to Kingsley, and a correspondence ensued which was published (Longmans, 1864) by Newman under the title, "Mr. Kingsley and Dr. Newman."

Kingsley made rapid reply in the same year with a further pamphlet entitled, "What Then Does Dr. Newman Mean?" (Macmillans.) The "Apologia Pro Vita Mea," published in the same year (Longmans), was the rejoinder, and a real *tour de force,* having regard to the time within which it was produced. As far as the world went, that ended the matter; and a loving wife—to whom everything may be forgiven—and the present successor of Dean Church at St. Paul's seem to be the only people who have ever regarded Kingsley as the victor in the contest. (See sub voce "Newman").

KNOX, FRANCIS. *1822–1882. D.D., Cambridge.*

He was received into the Catholic Church by Bishop Wareing at Northampton with Faber, November 17, 1845. He joined the Oratory of Maryvale with Newman in 1848. In the following year he collaborated with Faber in the foundation of the London Oratory. "Afterward known as the learned editor of the Douay Diaries ("Life of J. H. Newman," i. 241), he was, in 1874, appointed notary of the local court which sat at the Oratory to investigate the evidence for the English martyrs. He spent much of his time in preserving and making known the memorials of the English Catholics.

LAPRIMAUDAYE, CHARLES JAMES. *1807–1858 (?). M.A., St. John's College, Oxford.*

He was curate to Manning at Lavington. Received into the Catholic Church in 1850, he became, after his wife's death, a priest and one of the oblates of St. Charles. Purcell is inaccurate in saying that he died of smallpox "while studying for the priesthood at Rome." Manning said of him, "In losing Laprimaudaye, I seem to have lost a part of myself."

LEE, FREDERICK GEORGE. *1832–1902. Oxford. D.C.L.*

He was, with De Lisle (q. v.), one of the founders of the Association for the Promoting of the Union of Christendom, and remained its chief supporter after Catholics had withdrawn under papal injunction. He was the chief figure in the Order of Corporate Reunion, the idea of which was to secure some validly consecrated bishops who would convey undoubted orders on those clergy of the Anglican communion who were willing to receive them. Accordingly, Lee, a Dr. Mossman, and a third secured consecration, after receiving all the previous sacraments, from a schismatic bishop or bishops—it was said, on the high seas, so as to avoid any question of infringement of territory. Such was the tale, and it is certain that Dr. Lee figured as a bishop, and, indeed, seems to have been one, though there must always be doubt as to the number of persons who received orders at the hands of himself or of his colleagues.

All Saints, Lambeth, where he was vicar, was during his tenure of the incumbency a center of ritual, and he himself was a copious writer on that subject, his "Glossary of Liturgical and Ecclesiastical Terms" being still a valuable book. He married a Miss Ostrehan, who, with their son, preceded him into the Catholic Church, to which he became a convert in his last days. By this marriage, he became

connected with the Foudrinier family to which, on his mother's side, Newman belonged.

LEWIS, DAVID. *1815–? Fellow of Jesus College, Oxford.*

He took Anglican orders and was for a time curate at the church of St. Mary the Virgin, in Oxford. He became a Catholic in 1846. While at Oxford, it was resolved to confer an honorary degree on Mr. Everett, the then ambassador from the United States of America. Lewis, with "Jack" Morris (q. v.) and others, were highly indignant at this proposal, on the ground that the gentleman was avowedly a Unitarian, and they engineered an opposition to the degree, at the meeting of the Senate where it was to be conferred, which might have placed a great indignity upon an unoffending gentleman but for the artfulness of the vice-chancellor and the usual unruly conduct of the undergraduates, which brought their plans to naught. (See Church, "Life and Letters," p. 40).

Lewis was the translator of the "Life of St. Theresa," of the "Works of St. John of the Cross," and collated the text of the "Pupila Oculi" for J. R. Hope-Scott (q. v.), who intended to publish it,

but apparently never did so. The original was the work of John de Brugh, chancellor of the University of Cambridge, circa 1385. Writing to Hope-Scott ("Memoirs of J. Hope-Scott," ii. 100) to congratulate him on his conversion, Lewis says: "I may add that I owe in part my own conversion to conversations with you, which turned me to the course of reading the end of which I did not then suspect. It is, therefore, no small joy to me to see you in the same harbor of refuge."

LIDDON, HENRY PARRY. *1829–1890. Christ Church, Oxford.*

He was vice-principal of Cuddesdon Theological College from 1854 to 1859, and in that capacity came under the denunciation of Golightly (q. v.). He was a canon of St. Paul's, London, and a typical standard High-churchman of the cathedral stamp, considered in his time by many to be the most eloquent preacher in the Church of England. His "Lectures on the Divinity of Christ" is a well-known work.

LLOYD, CHARLES. *1784–1829. Eton, and Christ Church, Oxford.*

Canon of Christ Church and Regius professor of divinity in the University of Oxford, he became bishop of that see in 1827, dying in 1829. He belonged to what was known as the "High and Dry" school of theologians; but in contrast to the perfunctory performance of duties, not uncommon with the professors of that period, Lloyd, in addition to the public lectures which he was bound to give, started others of a private character in 1823, which were attended by Pusey and Newman. He held also a living at Ewelme, not far from Oxford, to which he used to invite Newman during vacations, and doubtless had his influence on the development of his views.

LOCKHART, WILLIAM. *1820–1892. Exeter College, Oxford.*

He was a cousin of Lockhart, the biographer of Sir Walter Scott. At Littlemore with Newman as a student in preparation for Anglican orders, he there wrote a life of St. Gilbert of Sempringham. A perusal of Milner's "End of Controversy" caused him to drop the idea of entering Anglican orders and leave Littlemore. He was sent back by Ward

and received by Newman under the circumstances detailed in his letter to the bishop of Oxford, dated August 29, 1843 ("Apologia," p. 341). "It is with much concern that I inform your Lordship that Mr. A. B. (i. e. Lockhart), who has been for the last year an inmate of my house here, has just conformed to the Church of Rome. . . . I received him on condition of his promising me, which he distinctly did, that he would remain quietly in our Church for three years. A year has passed since that time," etc.

What had occurred was that Lockhart had met Fr. Gentili (q. v.) in Ward's rooms, and had been to see him at Loughboro', where he was then stationed, and there, in 1843, he was received into the Catholic Church. As a result of this, Newman resigned his living at St. Mary's and preached his last sermon as an Anglican, that most poignant piece of tragedy, "The Parting of Friends." It was at Littlemore and on the anniversary of the dedication of that church. Pusey celebrated the service of Holy Communion, and "could hardly help mingling sorrow even with that feast" (Ollard, p. 87). Dean Gregory records that "after the sermon Newman descended from the pulpit, took off his hood, and threw it over the altar rails, and it was felt by those present that this was to mark that he had ceased to be a teacher in the Church of England" (Ibid, p. 88, note). Lockhart joined the Order of Charity, to which Gentili belonged,

and was responsible himself for the purchase of their beautiful church of St. Etheldreda in Ely Place, London. He was for a time provincial of the order and well known as a copious writer.

LOGAN, CHARLES FRANCIS HENRY. *1799–1884. Corpus Christi College, Cambridge.*

A convert, he was vice-president and professor of mathematics at Oscott during the presidency of Wiseman, becoming president in 1847, a position which he held for two years.

LOWE, ROBERT (*Viscount Sherbrooke*). *1811–1892. Winchester, and University College, Oxford.*

A distinguished lawyer and politician and, incidentally, an albino, whose connection with this book is that, in the pamphlet warfare over the "Tracts for the Times," he, without, it must be confessed, any very special qualifications for the part which he played, was one of the chief op-

ponents of the Movement. "Tract 90" especially he denounced as disloyal, in bad faith, and unmoral.

He was president of the Oxford Union, and in that capacity once fined Archibald Campbell Tait, then also a member, "for disobedience to the orders of the chair." This action was upheld when Tait appealed to the society against his judgment. "It is the only occasion on which I ever fined an archbishop for disorderly behavior," he wrote years afterward ("Life of A. C. Tait," i. 146).

LUCAS, FREDERICK. *1812–1855.*

Born a Quaker and a relative of John Bright, Mr. Lucas, who was called to the bar in 1835, became a Catholic in 1839 as the result of the study of Milner's "End of Controversy." He was followed into the church by two brothers and his wife. He started "The Tablet," and carried on that journal, at first in London and subsequently in Dublin, at the time when he sat as a Member of Parliament for the county of Meath as a supporter of O'Connell. That his paper was somewhat of a thorn in the side of ecclesiastical authority may be gathered from a letter of Wiseman's written in 1848. "At present 'The Tablet' is calculated to ruin any cause, and I

trust the Catholics will shake off its tyranny and disconnect themselves from it." ("Life of Wiseman," ii. 413).

Life, 1886.

MACAULAY, THOMAS BABINGTON (*Lord Macaulay*). *1800–1859. Trinity College, Cambridge.*

Historian, essayist, and politician, he cannot be omitted here, on account of his interesting visit to Wiseman in Rome and the results which it had upon him. In 1838, he, being on a visit to Rome, was taken by an English Catholic resident in the city, a Mr. Colyar, to see Wiseman, then president of the English College, whom he describes as "a young ecclesiastic, full of health and vigor—much such a ruddy, strapping divine as I remember Whewell eighteen years ago—in purple vestments standing in the cloister." Macaulay was much impressed by all that he saw and heard in Rome, and it was after his visit there that he penned the words, so often quoted, on the Church of Rome which appear in his review of Ranke's "History of the Popes." *Life of Wiseman,* i. 272. *Life and Letters,* by Trevelyan. 1876.

MACMULLEN, RICHARD GELL. *1814–1895. Fellow and dean of Corpus Christi College, Oxford.*

According to the statutes of this college, it was necessary for its fellows to proceed to the degree of B.D. When Macmullen proposed to carry out what had always been a mere formality in the past, Hampden (q. v.), then Regius professor of divinity, blocked the degree because Macmullen had been one of his strong opponents in the previous struggles—a singularly petty revenge. This was tantamount to expelling Macmullen from his fellowship, and naturally he resisted, bringing an action in the vice-chancellor's court, in which Hope (q. v.) appeared for him and at which a verdict was given in his favor. Hampden appealed to the delegates of Convocation, among whom there were no persons with legal training. This body reversed the decision, but, in the end, the old form of disputation for the degree was introduced once more and Macmullen obtained his B.D. and retained his fellowship "at the cost of a great deal of ill blood in Oxford," says Church ("The Oxford Movement," p. 281). He was vicar of St. Mary Magdalene, and was received into the Catholic Church in 1847. Pusey wrote to Manning in that year lamenting this event, and in his reply the future cardinal says that "the direct and certain tendency of what remains of the original Movement is to the Roman Catholic Church. . . .

It is also clear that they (the men of the Movement) are revising the Reformation; that the doctrine, ritual, and practice of the Church of England taken at its best does not suffice them . . . I say all this not in fault-finding, but in sorrow. How to help to heal it, I do not presume to say." Macmullen was ordained priest in 1848, served first in Southwark, then at Moorfields, and finally was for many years rector of Chelsea, becoming canon of Westminster, 1874.

MANNING, HENRY EDWARD. *1808–1892. Harrow; Balliol College, fellow of Merton College, Oxford.*

He was rector at Lavington, Sussex, 1833; archdeacon of Chichester, 1840; received into the Catholic Church on Passion Sunday, 1851; archbishop of Westminster, 1865; cardinal, 1875.

Manning can not be said to have belonged to the party of the Movement. In fact, he set himself deliberately in opposition to it when he, with Samuel Wilberforce, voted against Isaac Williams for the poetry professorship. In 1843, Newman ("Correspondence," p. 279) had confided to Manning the unsettled state of his mind. "Manning was now thoroughly alarmed. He had written to Pusey an ex-

traordinarily vehement letter in which he announced that he was "reduced to the painful, saddening, sickening necessity of saying what he felt about Rome." He did so in his celebrated fifth of November sermon, which was a vehement diatribe against the church. The next day he went to see Newman at Littlemore. J. A. Froude describes what happened, he having been there at that time. "When I was at Littlemore with Newman, Manning came up to Oxford to preach the fifth of November sermon. He preached in so Protestant a tone that Newman said, 'If Manning comes to Littlemore, I shall not see him.' Mark Pattison and I were sitting with Newman when he was told that Manning had come. Newman said to me, 'You must go and tell him, Froude, that I will not see him.' I went and told Manning, who was greatly distressed, and I walked along the road some way with him, to give him what comfort I could."

Of Manning's Catholic life no account is given here, but let his nephew, Dr. H. I. D. Ryder, sum it up in words unsurpassed in beauty. "I claim that he be clothed in a garment down to his feet of the cloth of gold of charity, and for the naked hands and feet and face, where they have contracted any stain from the dust of human frailty, let them be wiped reverently. He has done many noble deeds, and has been a tower of strength and a house of refuge for God's people, and he has met with hard measure at many hands, at mine, alas, it may be,

but none harder than the man who undertook to write his Life. In one most pathetic blessing of Holy Church we can all unite with confidence: *quidquid boni faceris et mali sustinueris, sit tibi in remissionem peccatorum.*" (Ryder, "Essays," p. 301). *Life,* by Purcell, (a misleading book). *Life,* by Shane Leslie.

MARRIOTT, CHARLES. *1811–1858. Balliol College, and afterward fellow and tutor of Oriel College, Oxford.*

One of the leading actors in the Movement, whose name has never made any great impression even on that part of the public which concerns itself with such matters, since he was a steady worker, but always in the background. A man of handsome appearance and with every prospect of a brilliant career, he threw everything aside to devote himself to the task of forwarding the Movement and, among other things, bore the burden of the "Library of the Fathers," the main task of his life. "He had," wrote Church ("The Oxford Movement," p. 72), "a sturdy, penetrating, tenacious, but embarrassed intellect—embarrassed, at least, by the crowd and range of jostling thoughts, in its outward processes

and manifestations, for he thoroughly trusted its inner workings and was confident of the accuracy of the results, even when helplessly unable to justify them at the moment." He was, says Dean Burgon ("Twelve Good Men," p. x), "the most singular, as well as the most saintly, character I have ever met with."

He was for a time principal of Chichester Theological College under Bishop Otter. He was also for a time vicar of St. Mary's, at Oxford, succeeding C. P. Eden in that position. He took over Littlemore from Newman and turned it into a place for printing religious books.

He was a member of the reformed Hebdomadal Council of the University for a number of years, and died at Bradfield three years after a paralytic seizure had laid him low. He was one of Newman's dearest friends.

MARSHALL, THOMAS WILLIAM. *1818–1877.*
M.A., Trinity College, Cambridge.

He took Anglican orders and was for a time vicar of Swallowcliffe, Wiltshire, but became a Catholic in 1845, and was subsequently one of Her Majesty's Inspectors of Schools, though best known as the

author of a once widely read book, "Christian Missions."

MARSHALL, A. F. *Oxford.*

Brother of the above, he was once an Anglican curate in Liverpool, but, becoming a Catholic, wrote that very entertaining, though now almost forgotten book, "The Comedy of Convocation."

MARSHALL, FREDERICK.

Brother of the above, was a convert, and at one time attaché to the Japanese Legation in Paris.

MARSHALL, HENRY J. *M.A., Pembroke College, Oxford.*

He was no relation to the three above-named persons, and, in the correspondence of the time, I suppose to distinguish him from the other con-

verts of his name, is alluded to as "Fat Marshall."

He entered Anglican orders and was curate at Burton Agnes, but became a Catholic in 1846. He was subsequently ordained a priest and received the degree of D.D. from Rome.

MASKELL, WILLIAM. *1814–1890. M.A., University College, Oxford.*

When rector of Marychurch, he directed the attention of Miss Drane (q. v.) to the order of St. Dominic. He was chaplain to Bishop Phillpotts (q. v.) and an authority on ancient liturgies. He was the author of a pamphlet asserting that the jurisdiction of the privy council was contrary to the law of Christ, though a logical sequel to the organization of the Church of England by Henry VIII and Elizabeth. He concluded that the vice of Anglicanism was irremediable. After the Gorham judgment he was received into the Catholic Church (1850). "He was," says the "Dictionary of National Biography," "in the first rank of English ecclesiastical writers."

MAYERS, WALTER. *?–1828. Pembroke College, Oxford.*

"Who was the human means of this Beginning of Divine Faith in me" (Newman). It was from him that he received "deep religious impressions, at the time Calvinistic in character, which were to him the beginning of a new life" ("Letters and Correspondence," i. p. 22).

He was an extremely Evangelical clergyman, and Newman's classical master at Ealing School. When leaving, Mayers gave him a copy of Bishop Beveridge's "Private Thoughts," with a letter which appears in Newman's "Correspondence" (p. 114). Newman preached the funeral sermon at the burial of Mr. Mayers in 1828.

MENZIES, ALFRED. *1800–1836. Trinity College, Oxford, fellow and lecturer on philosophy.*

Burgon mentions him as one of the first writers of the "Tracts for the Times," and Bowden writes of him to Newman ("Letters and Correspondence," ii. 159), "I remarked in the paper the death of one whom I never saw, Menzies, of Trinity; but I knew him by name as one of the Oxford tract writers, and

I was thinking of him as the first of your immediate party who had passed within the veil." Newman remarks that three men closely associated with himself had died on three consecutive days, viz., Menzies, February 27, Froude, February 28 (q. v.), Anstice, February 29 (q. v.).

MEYRICK, THOMAS. *1818–1903. Corpus Christi College, Oxford, M.A., 1841.*

He became a convert in 1845 and entered the Society of Jesus. He wrote a "Life of St. Willibrord," archbishop of Utrecht, which was, however, laid aside and not published until 1877, after having lain for thirty-three years in a drawer. It was then published anonymously, but with a dedication to Newman in which it is stated that "This little Life of the apostle of the Netherlands was written for you . . . has lain dead and buried for the space of thirty-three years, and, with your kind permission, the resuscitated innocent would fain see public life under your auspices and protection."

MILLS, HENRY AUSTIN. *Trinity College, Cambridge.*

He left college without taking a degree, became an early convert and an Oratorian, and remained at the Birmingham Oratory until his death in 1903.

MIVART, ST. GEORGE. *1827–1900. F.R.S., 1867.*

Filled with architectural interest at the age of sixteen, during a tour of churches designed by Pugin, he went to St. Chad's Cathedral at Birmingham, where he met Dr. Moore, afterwards president of Oscott College, by whom he was received into the Catholic Church in 1844. He remained at Oscott until 1846. He was called to the bar, but devoted his life to scientific studies.

MONTGOMERY, GEORGE. *1818–1871. B.A., Trinity College, Dublin.*

An Irishman and son of a former Lord Mayor of Dublin. He took Anglican orders and was curate at Castleknock, near Dublin. He was one of the

first batch of residents at Maryvale when Newman took possession of that place, and was received into the Catholic Church in 1845.

He was ordained priest at Oscott in 1849, and was for a short time stationed at Kenilworth, but in 1850 was sent to Wednesbury to found the mission there, and there he remained for the rest of his priestly life, dying in the town in which he had labored for twenty-one years.

MORRIS, JOHN BRANDE. *1812–1880. Fellow and Hebrew lecturer, Exeter College, Oxford.*

A very learned Orientalist, "otherwise 'Jack Morris' or 'Simeon Stylites'" (Mozley, "Reminiscences," ii. 10), he was a singular character of whom Newman relates that, having left him in charge of St. Mary's during a short absence with a warning to be careful as to what he preached about, the result was that on St. Michael's Day he preached a sermon not only on angels, but on fasting, declaring *inter alia* that the brute creation should be made to fast on fast days. This upset the authorities considerably, but still more his second sermon, in which he preached the full doctrine of the Mass and "added in energetic terms that every one was an unbeliever, carnal, and so forth, who did not hold

it." As a consequence, he was brought before the vice-chancellor and admonished. Morris was one of those who "cut into the Movement at an angle," as Newman put it. In 1846 he became a Catholic, was a student at Oscott, 1846–48, being ordained a priest in the latter year. (See also sub voce, "Lewis, David.")

MOZLEY, JAMES BOWRING. *1813–1878. Fellow of Magdalen College, Oxford, 1840, and Regius professor of divinity, 1871.*

A copious writer and deep thinker, whose Bampton Lectures are among the small minority of such effusions still read. After Newman had become a Catholic, J. B. Mozley became the leader of those who had not followed their former guide. Two of his brothers were married to sisters of Newman and, illogically enough, that fact seriously prejudiced him in his earlier candidatures for fellowships. A contemporary says of him that he "combined the clear form of Cardinal Newman with the profundity of Bishop Butler." ("Letters." 1884.)

MOZLEY, THOMAS. *1806–1893. Fellow of Oriel College, Oxford, 1829.*

Afterward rector of Plymtree, Devonshire. Brother to James Mozley (q. v.), he married Newman's sister Harriett, while a third brother, John, married another sister, Jemima. He was very closely associated with Newman, who nominated him as editor of the "British Critic" when resigning it himself. The kindest-hearted of men, as readers of his book will admit, he was too tolerant of extremists such as W. G. Ward and Oakeley, and the review had to be discontinued.

Mozley's "Reminiscences of Oriel College and the Oxford Movement" will always remain one of the pleasantest and most intimate accounts of the men connected with that Movement; and apart from that, no one can read without interest and sympathy the story of the writer's searchings of heart, which must have been paralleled in many other cases, as to whether to stay or go when the great leader made his momentous choice. However hard one may find it to understand the reasons for the choice to stay, no one can for a moment doubt its absolute honesty.

NEALE, JOHN MASON. *1818–1866. Trinity College, Cambridge.*

From 1846 to his death, warden of Sackville College, East Grinstead. He was an advanced High-churchman and was inhibited by his bishop, 1849–63. Besides prose works, some of importance, like his "History of the Holy Eastern Church," as a hymn-writer he was in the front rank in his day, and many of his productions are known all over the world. While still an undergraduate, he, with others, founded the "Cambridge Camden Society," which, after flourishing for six years, came to an end, but was later on succeeded by the Ecclesiological Society.

NEWMAN, FRANCIS WILLIAM. *1805–1897. Worcester College, and fellow of Balliol College, Oxford, 1826, in which year he obtained a double-first.*

Francis Newman would be forgotten to-day but for the fame of his elder brother whose views were the antipodes of his. Francis left the university in 1830, declining to subscribe to the Thirty-nine Articles. He was for a time professor of Latin in University College, London, and his book, "Phases

of Faith," was once a well-known work (published 1853). His ideal of a religion was one containing all that was good—or that he thought was good—selected from all the historical religions. With the Movement he had no kind of connection, and only occurs in this work in respect of his relationship to its leader.

NEWMAN, JOHN HENRY. *1801 (February 21)–1890 (August 11). Fellow of Oriel College, Oxford, 1822.*

Vicar of St. Mary the Virgin, 1828. Resigned that position, 1843. Received into the Catholic Church, October 9, 1845, by Fr. Dominic, C.P. (q. v.). Ordained priest, 1846. Founded the Oratory in Birmingham, 1847, and in London, 1849, the latter being made independent of the former in 1850. Achilli vs. Newman, 1852. Rector of Catholic University, Dublin, 1854–1858. The Kingsley episode, 1864. Honorary fellow of Trinity College (his original college), Oxford. Cardinal deacon, 1879.

The history of the Movement is summed up in the history of its leader, and all that can be attempted here is to select certain aspects of that life

and give the quotations thereon from the writings of his contemporaries which seem most vividly to bring the man before us.

I. *Appearance.* "His appearance was not commanding to strangers. It never was. Henry Wilberforce from the first called him Ὁ Μέγας, but he knew the inner as well as the outer man. Newman did not carry his head aloft or make the best use of his height. He did not stoop, but he had a slight bend forward, owing perhaps to the rapidity of his movements, and to his always talking while he was walking. His gait was that of a man on serious business bent, and not on a promenade. There was no pride in his port or defiance in his eye. . . . Thin, pale, and with large, lustrous eyes ever piercing through this veil of men and things, he hardly seemed made for this world. . . . His dress—it became almost the badge of his followers—was the long-tailed coat, not always very new. . . . George Ryder (q. v.) said of him that when his mouth was shut it looked as if never could open; and when it was open it looked as if it never could shut." (T. Mozley, "Reminiscences," i. 204–6)

"His appearance was striking. He was above the middle height, slight and spare. His head was large, his face remarkably like that of Julius Cæsar. The forehead, the shape of the ears and nose were almost the same. The lines of the mouth were very peculiar, and, I should say, exactly the same" (J. A. Froude, "Good Words," 1881, p. 162)

II. *Characteristics.* "I have often thought of the resemblance, and believed," continues that writer, "that it extended to the temperament. In both there was an original force of character which refused to be moulded by circumstances, which was to make its own way, and become a power in the world; a clearness of intellectual perception, a disdain for conventionalities, a temper imperious and wilful, but, along with it, a most attaching gentleness, sweetness, singleness of heart and purpose. Both were formed by nature to command others; both had the faculty of attracting to themselves the passionate devotion of their friends and followers. . . . Greatly as his poetry had struck me, he was himself all that his poetry was, and something far beyond." (As above)

"Newman's general characteristics—his genius, depth of purpose; his hatred of pomp and affectation; his piercing insight into the workings of the human mind—at least that part of it which is best worth knowing; his strong and tenacious, if somewhat fastidious, affection (not, it must be confessed, without a certain tenacity of aversion also), are all matters of history. I should add that he always seemed to me to have a kind of repugnance to the highly finished manners of the man of the world. Nothing covers what is behind it so completely as moral or physical polish. It reveals nothing but what it reflects. And this Newman did not like. It baffled him and kept him at a distance. He did

not know what matter of interest he could touch with confidence; and this, to a man who is keenly alive to sympathy or the want of it, means an atmosphere of artificial constraint." (Blachford, "Letters," p. 14)

III. *Sincerity.* Since some few ill-informed persons seem to have challenged this, it may be well to set down the opinion of one who knew him well and with a life-long knowledge, and who did not follow him in his change of religion. T. Mozley writes: "During the whole period of my personal acquaintance and communication with Newman, I never had any other thought than that he was more thoroughly in earnest, and more entirely convinced of the truth of what he was saying, than any man I had come across yet. This conviction, I have to say, was to a certain extent unconscious on my part, for I cannot remember ever to have entertained the question whether Newman did really believe everything he professed to believe. There never occurred anything to suggest the contrary." ("Reminiscences," ii. 438)

IV. *His position in the Movement.* Speaking of the group generally, the same writer says: "I may honestly say that, with the exception of Keble, I do not think one would be a living name a century hence but for his share in the light of Newman's genius and goodness." (Vol. i. 8)

"The rest were all but ciphers, and he, the indicating number." J. A. Froude.

"The influence which Newman had gained, apparently without setting himself to seek it, was altogether unlike anything else in our time. A mysterious veneration had by degrees gathered round him, till now it was almost as if some Ambrose or Augustine of elder days had appeared." (Shairp, afterward principal of Glasgow University, writing to Archbishop Tait. "Life of A. C. Tait," i. 105)

V. *As a preacher in Anglican days.* His sermons were plain, direct, unornamented, clothed in English that was only pure and lucid, free from any faults of taste, strong in their perfect flexibility and perfect command both of language and thought; they were the expression of a piercing and large insight into character and conscience and motives, of a sympathy at once most tender and most stern with the tempted and wavering, of an absolute and burning faith in God and His counsels, in His love . . . in His magnificence." (Church, "The Oxford Movement," pp. 29, 30)

"Who could resist the charm of that spiritual apparition, gliding in the dim afternoon light of the aisles of St. Mary's, rising into the pulpit, and then in the most entrancing of voices breaking the silence with words and thoughts which were a religious music—subtle, sweet, mournful. Happy the man who in the susceptible season of youth hears such voices. They are a possession to him for ever." ("Matthew Arnold—never in any sense a follower

of Newman nor of the Movement—"Discourses in America," p. 139)

"After hearing these sermons, you might come away still not believing the truths peculiar to the High Church system, but you would be harder than most men if you did not feel more than ever ashamed of coarseness, selfishness, worldliness, if you did not feel the things of faith brought closer to the soul." (Shairp. "Studies in Poetry and Philosophy," p. 275)

VI. *On his conversion.* "The seccession of Mr. Newman dealt a blow to the Anglican Church under which it still reels." (Benjamin Disraeli, Earl of Beaconsfield)

It "left those who had hitherto followed him decapitated, disorganised, suspected by others and suspecting one another." (Blachford)

"The sensation to us was as of a sudden end of all things and without a new beginning." (M. Pattison, "Memoirs," p. 235)

"We felt that we had been betrayed, and we resented the wrong which had been done to us." (Burgon, "Twelve Good Men," i. 423)

"On these things, looking over an interval of five and twenty years, how vividly comes back the remembrance of the aching blank, the awful pause which fell on Oxford when that voice had ceased, and we knew that we should hear it no more. It was as when, to one kneeling by night in the silence

of some vast cathedral, the great bell tolling solemnly overhead has suddenly gone still . . . since then, many voices of powerful teachers may have been heard, but none that ever penetrated the soul like his." (Shairp, *ut supra*, p. 255)

VII. *Respecting the "Apologia Pro Vita Sua."*

1. Dean Church on its prospects of success. ("Life and Letters," p. 168):

"If Newman's 'Apologia' to the British public succeeds in bringing them round to judge him fairly, he will have accomplished a remarkable feat. He can do it if any man can; but he runs a risk."

2. What really happened:

Mr. Meyrick, who wrote a very hot attack upon the book under the title, "Isn't Kingsley Right After All?" was compelled to admit that Newman had actually accomplished the "remarkable feat." He says: "All England has been laughing with you, and those who knew you of old have rejoiced to see you once more come forth like a lion from his lair, with undiminished strength of muscle; and they have smiled as they watched you carry off the remains of Mr. Charles Kingsley (no mean prey), lashing your sides with your tail, and growling and muttering as you retreat into your den" ("Life of Newman," ii. 34).

3. A lady's curious view of the importance of the occasion:

Miss Mozley, editing her brother's letters (p.

260), speaks of "a correspondence, which has been exciting much amusement, between Doctor Newman and Mr. Kingsley."

VIII. *An American reverberation.*

Though it is impossible to deal with the effect of the Movement on the American continent, one passage may be quoted, as both interesting and little known in England, from the Rev. Clarence E. Walworth's book, "The Oxford Movement in America" (New York. 1895). "In the latter part of August, 1845, when James A. McMaster, Isaac Hecker" (the founder of the now well-known Paulist Congregation), "with myself, all fresh converts to the Catholic Church, were passing through London on our way to the Redemptorist novitiate at St. Trond, in Belgium, the first named separated from us long enough to visit John Henry Newman, then still connected with the Anglican Church and dwelling in retirement at Littlemore, near Oxford. When introduced into his library, McMaster found him occupied in a manner not altogether strange to so busy a student. His right foot rested upon the seat of a chair; he stood bending over a book which he held in his left hand, the contents of which he devoured simultaneously with a sandwich administered to his mouth by the right.

"When McMaster informed him that he had become a Catholic and was about to become a religious, Newman expressed no surprise and made no unfavorable comment. Only two months later he was

himself a convert." *Life,* by Wilfred Ward. 1912. *Letters and Correspondence.* 1917.

NORTHCOTE, JAMES SPENCER. *1821–1907. Corpus Christi College, Oxford.*

He took Anglican orders and married (1842). His wife was received into the Catholic Church in 1845, and he followed in 1846, becoming a master at Prior Park, editor of the "Rambler," 1853–54, and part editor of the "Clifton Tracts." Newman unsuccessfully endeavored to secure him for a chair at University College, Dublin. In 1853, his wife died and, after two years study, he was ordained a priest and subsequently became president of Oscott and provost of the Birmingham Chapter. He became completely paralyzed during his latter days and was devotedly cared for by a daughter, a Dominican nun at Stone, to which place he had retired, but, to his great grief, she predeceased him.

He was the author of a number of books, of which "Roma Sotteranea," written with Dr. Brownlow, afterward bishop of Clifton, is the best known.

OAKELEY, FREDERICK. *1802–1880. Christ Church, fellow of Balliol College, Oxford. 1827.*

He was an intimate friend of W. G. Ward, and with him and Dalgairns, "cut into the original Movement at an angle, fell across its line of thought, and then set about turning that line in its own direction" ("Apologia," p. 278). After taking Anglican orders, he became incumbent of Margaret Street Chapel (a hideous building, to judge from pictures), which was pulled down in 1850 and replaced by the present church of All Saints. Here he remained from 1839 to 1845, when he joined the Catholic Church. Being an excellent musician and an advanced High-churchman, he introduced ceremonies at his chapel hitherto unknown in Protestant edifices. Writing in 1847, a friend says to J. M. Neale: "At Margaret Chapel they have now got up a complete musical Mass—the Commandments, Epistle, Gospel, Preface, etc., all sung to the ancient music . . . I venture to assert that there has been nothing so solemn since the Reformation" (Ollard. p. 233). He gathered there a very important congregation, among whom were Hope, Badeley, and Bellasis (q. v.), all of whom followed him into the Catholic Church. In 1845, Blomfield, bishop of London, took him before the Court of Arches. "He claimed the right to *hold,* as distinct from

teaching, all the peculiar doctrines of the Church of Rome, while remaining a clergyman of the Church of England. Bishop Blomfield felt it his duty not to pass over this extraordinary claim. He might have summarily revoked the license of Mr. Oakeley, but he thought it better, with the advice of his archdeacons, to give him the same benefits which he would have enjoyed as an incumbent. (For a full account see Bellasis, "Memoirs," p. 48, and Newman, "Correspondence," p. 367.) The court passed sentence of perpetual suspension. Oakeley became a Catholic in 1845 and was ordained a priest in 1847. He was a canon of Westminster and missionary rector of St. John's, Islington. "Nobody cared less for himself, or took less care of himself. He spent his life eventually serving a poor congregation, chiefly Irish, in the not very attractive region of Islington. He might be seen limping about the streets of London,—for he was very lame,—a misshapen fabric of bare bones, upon which hung some very shabby canonicals. Yet his eye was bright, and his voice, though sorrowful, was kind; and he was always glad to greet an old friend" (Mozley, "Reminiscences," ii. p. 5) (See also s. v. "Tait, Archibald Campbell")

ORNSBY, ROBERT. *1809–1889. Fellow of Trinity College, Oxford.*

After his reception into the Catholic Church he remained a layman and accompanied Newman in his campaign in Ireland, and, in the book under that title, privately published by Newman, there are letters to him.

Cardinal Cullen strongly objected to Ornsby's appointment as professor of classical literature in the Dublin College, regarding the selection of Irish teachers as more important than that of securing the best exponents of their subjects. Newman, however, in this instance carried his point, and Ornsby remained in his position long after Newman's departure. He was the author of the "Life" of Hope-Scott (q. v.) and a fellow—under the Disraelian scheme—of the Royal University of Ireland. He married the sister of Fr. Dalgairns (q. v.). She became a Catholic one year after her husband.

PALMER, WILLIAM (*afterward Sir William*) *1803–1885. Trinity College, Dublin.*

Frequently confounded (and even by Wilfred Ward in his "Oxford Movement," p. 20) with his namesake of Magdalen College, Oxford (q. v.), he came over from Ireland and became connected with

Worcester College, for the purpose of making a complete study of the Anglican Prayer-book, the results of which were his "Origines Liturgicæ," 1832, and "Treatise on the Church of Christ," in which the Irish Protestant peeps out in his description of the Catholic Church in his native country as "the Irish schism." A further curious phase of character was his support of the Jerusalem bishopric scheme, to which he subscribed. W. Ward describes him as "a controversalist who was seldom embarrassed by seeing two sides to a question." He was "the only really learned man amongst us. He understood theology as a science" ("Apologia," p. 108), but "was deficient in depth." He was the first to express gratification at the publication of "Tract 90," though at the time there was a coolness between Newman and himself. He wrote a "Narrative of Events Connected with the Publication of the 'Tracts for the Times.'" He remained an Anglican to the end of his life.

PALMER, WILLIAM. *1811–1879. Rugby, and fellow of Magdalen College, Oxford.*

Brother of the first Lord Shelborne (Lord Chancellor) and often confused with William Palmer of Dublin (q. v.). He was a tutor in the University

of Durham, 1833–36, and entered the Catholic Church, 1855.

Holding the three-branch theory, he went to Russia, hoping to get such admissions from the Holy Synod as would prove that "it was no mere theory, and that an Anglican Church was, *ipso facto,* an oriental orthodox one also." An account of his journey was published in his "Notes of a Visit to the Russian Church, 1840–41," which appeared years later with an introduction, dated "Birmingham, 1882," by Newman, who says of him, "He was one of those earnest-minded and devout men, forty years since, who, deeply convinced of the great truth that our Lord had instituted, and still acknowledges and protects, a visible Church," entered on the course which at long last brought him into that church.

"If William Palmer was an ecclesiastical *Don Quixote,* he was also an ecclesiastical Ulysses. He had seen and studied every variety of religious belief and life. His conversation was most interesting; his language was racy in the highest degree." (Goldwin Smith, "Reminiscences," p. 59).

PATTERSON, JAMES LAIRD. *1822–1902.*

In 1835, he, being then a Protestant, heard a lecture on ethnology delivered in Rome by Wiseman.

In 1840, he found himself plunged in the Oxford Movement, and, after being received into the Catholic Church in 1850, it was to Wiseman that, in the following year, he went to offer his services in the ministry. After his ordination he was for many years Wiseman's master of ceremonies and was consecrated coadjutor to the see of Westminster under the title of "Bishop of Emmaus."

PATTISON, MARK. *1813–1884. Educated, unfortunately for himself, at home; came up to Oriel College; fellow of Lincoln College, Oxford, 1839, and rector from 1861 until his death.*

For a time he fell under the influence of Newman and wrote two of the "Lives of the Saints" and other works. "To return to Lincoln (College), after rejecting James Mozley for a fellowship two years since for his opinions, they have been taken by Pattison, this last term, an inmate of the Cœnobitium (i. e., Littlemore). He happened to stand very suddenly, and they had no time to inquire. They now stand in amazement at their feat." (Newman, "Letters and Correspondence," ii. 266)

In popular belief, Pattison went near to following his leader into the Catholic Church, but took the

opposite road, like J. A. Froude, and passed into complete disbelief. An eminent writer, his "Memoirs" fell from the pen of a thoroughly soured man and speak well of but one man,—Dean Church,—of whom, indeed, it would be hard to speak unkindly; but the same might be said of some of his other victims. "I once, and only once, got so low, by fostering a morbid state of conscience, as to go to confession to Dr. Pusey. Years afterwards it came to my knowledge that Pusey had told a fact about myself, which he got from me on that occasion, to a friend of his, who employed it to annoy me" ("Memoirs," p. 189). An almost incredible tale, when Pusey's character as a gentleman, to say nothing more, is considered. His final view as to Newman in the same work sums up his philosophy of later days. "He was inspired by the triumph of the church organisation over the wisdom and philosophy of the Hellenic world; that triumph which, to the Humanist, is the saddest moment in history, the ruin of the painfully constructed fabric of civilization to the profit of the church." With the last quotation in mind, the reader will follow with the greater interest, and indeed acceptance, what Goldwin Smith—no friend to the Movement or indeed to revealed religion itself—had to say about Pattison ("Reminiscences," p. 84). "He had once been an ardent follower of Newman. It was said that he had escaped secession only by missing a train. He had, however, missed that train with a vengeance, and

had become a notable specimen of the recoil; though once when he preached before the University, there seemed to me to be something like a regurgitation of the asceticism of his Newmanite days. In his case, as in that of Jowett, one could not help wondering how an Agnostic could hold the office and perform the religious functions of a clerical head of a college." *Memoirs.* 1885.

PENNY, WILLIAM GOODENOUGH. *1815–1885.* *Christ Church, Oxford.*

He took Anglican orders and was for a time curate at Asherton, then one of the early converts with Newman. He was one of the little community at Maryvale when Littlemore was abandoned, and subsequently joined the Birmingham Oratory, which, however, he later left to become a secular priest. As his name disappeared from the Catholic Directory after 1885, it is to be presumed that he died in that year. He had the reputation of being a man with much mathematical and astronomical learning.

PERCIVAL, ARTHUR PHILIP (*The Honorable*). *1799–1853.*

He is of interest in connection with the Movement as one of those who took part in the "Hadleigh Conference" (see "Rose," infra). He was never an active member of the Movement and was spoken of by Newman as a High-churchman of "the Established type." He was chaplain to George IV, to William IV, and to Victoria, who dismissed him from that position because he ventured to protest against the Gorham judgment. He wrote three of the "Tracts for the Times" and a book on apostolical succession; also a work called the "Churchman's Manual," which was revised by Rose and Palmer and was intended to be a supplement to the catechism of the Anglican Church. It was submitted for criticism to all sorts of men and was evidently intended to be an authoritative statement. "It appears to have had a circulation, but there is no reason to think that it had any considerable influence, one way or the other, on opinion in the church." (Church, "The Oxford Movement," p. 110.) He was also the author of a curious book called "Origines Hibernicæ," in which he endeavored to prove that Ireland was the Patmos of the Apocalypse, which seems to have won even less recognition, as indeed might be expected, than his other books.

PHILLPOTTS, HENRY. *1778–1869. Gloucester, and Corpus Christi College, and fellow of Magdalen College, Oxford.*

"Henry of Exeter," bishop of that diocese, is chiefly remembered as the other party in the memorable Gorham struggle. He was a High-churchman, but vehemently attacked "Tract 90" and had a vigorous controversy with Charles Butler (the well-known Catholic writer) on Catholic emancipation, a project which he opposed very strongly.

POLLEN, JOHN HUNGERFORD. *1820–1892. Fellow of Merton College, Oxford, and sometime senior proctor.*

Took Anglican orders and was for a time attached to St. Saviour's Church, at Leeds. He was received into the Catholic Church in Rouen by the archbishop of that see in 1852, and then turned his attention to decorative art, a subject which had always been dear to him and in which he had exercised his skill in Anglican days by decorating the roofs of the church of St. Peter-le-Bailey, at Oxford, and of Merton College Chapel.

Pollen went with Newman to Dublin as professor of fine arts and, while there, designed or helped to de-

sign the lovely little chapel once that of the Catholic University, now a parish church. This was paid for by Newman out of the surplus funds subscribed to pay the expenses of the Achilli trial. Mr. Pollen was subsequently connected with the British Museum for a number of years and was notary apostolic for the cause of the Beatification of the English Martyrs.

POPE, THOMAS ALDER. *1819–1904. Jesus College, Cambridge. M.A., 1847.*

He took Anglican orders and was rector of St. Matthias', Stoke Newington, London; became a Catholic in 1856, joined the staff of the Oratory School in 1862, and subsequently became a member of the Birmingham Oratory.

POPE, RICHARD. *1829–1903.*

Well known to generations of Oratory School boys, he was a younger brother of the above and like his brother entered Anglican Orders and was for some years a missionary in the Madras Presidency at Tuticorin, Tanjore, and elsewhere. Becoming

a Catholic, he accepted a position as a master at the Oratory School. Father of Fr. Hugh Pope, O. P.

PREVOST, (*The Rev.*) SIR GEORGE. *1804–1893.*

Son of another Sir George of evil fame in Canada. He took Anglican orders and was with Isaac Williams at Southrop. Married Williams's sister and brought back from a visit to Paris the four volumes of the Parisian Breviary, then unknown in England, which he introduced to Keble, who translated various hymns from it.

He was the writer of an early "Tract for the Times."

PUGIN, AUGUSTUS WELBY. *1812–1852.*

The leader of the Gothic Revival and the one architect of real genius which it produced, towering over all others contemporary with him. He became a convert in 1833, under the influence of the course of lectures delivered in that year in London by Wiseman. He was associated with Barry in designing the Houses of Parliament. It is admitted that he was responsible for all the sculpture and dec-

orations, and many have thought, though the point can never now be settled, that the entire design was almost exclusively his. His first important Catholic church was the cathedral of St. Chad, at Birmingham, and that at Nottingham followed, as well as that at Killarney. He was an intolerant "Goth" and declined to believe that Our Lady could possibly have appeared to Ratisbon in the church of S. Andrea della Fratti on account of what he considered its debased architecture. On being told, however, that Ratisbon's whole soul was in revolt against the building, which he was studying with horror, he exclaimed that "Our Lady would appear to such a man anywhere!" Of W. G. Ward he said that he was not worthy to live in the neighborhood of such a screen as he—Pugin—had erected in the chapel at Old Hall; certainly a beautiful piece of work. *Recollections of A. W. Pugin and his Father,* by Ferrez—1861.

PURBRICK, EDWARD. *1830–1914. Christ Church, Oxford.*

He never graduated, having been received into the Catholic Church by Canon Oakeley when twenty years of age. In the next year he entered the novi-

tiate of the Society of Jesus. After holding various positions in the Society, including the rectorship of Stonyhurst, he was made visitor of the Canadian Province and, in the following year, provincial of the English Province, a position which he held from 1880–88. In 1897, he became provincial of the Maryland-New York Province, a post which he held until 1901, though ill-health compelled his residence in England in 1900.

Subsequently he was instructor of Tertians at Poughkeepsie, New York, returning to England in 1914.

PUSEY, EDWARD BOUVERIE. *1800–1882. Fellow of Oriel College, Oxford, 1823. Regius professor of Hebrew, 1828.*

Pusey attached his well-known initials to one of the early "Tracts," and thus obtained the notoriety which he never desired, for he was never the leader of the Movement, nor desirous of being such, nor of giving his name as a nickname to it. Puseyism, Puseismus, Puseisme, Puseista "found their way into German lecture-halls and Parisian salons and remote convents and police offices in Italy and Sicily; indeed, in the shape of πουξεισμός, might be lighted on in

a Greek newspaper" (Church, "The Oxford Movement," p. 160).

The condemnation of Pusey's sermon, in 1843, on the Eucharist by the vice-chancellor, and the absurdities of that temporary potentate, will be found fully set forth in Church's work; but this should not be forgotten—that, at the moment when, at the instigation of Dr. Faussett (q. v.), then Margaret professor of divinity, and on the report of six doctors, none of whom, as a writer remarks, would have been heard of to-day but for this episode, and without hearing Pusey himself in his own defense, sentence was pronounced against him and he was forbidden to preach for two years, he was, in the words of Church, "without question the most venerated person in Oxford. Without an equal, in Oxford at least, in the depth and range of his learning, he stood out more impressively among his fellows in the lofty moral elevation and simplicity of his life, the blamelessness of his youth, and the profound devotion of his manhood." This condemnation was, of course, part of the effort to stay the rising tide.

Pusey himself remained an Anglican, and it is a curious fact that Nitsche a German leader in a school of religious thought which might, perhaps, be described as being both Evangelical and Latitudinarian, told Stanley, who was visiting him, that, in his opinion, Pusey, who had once been his friend and disciple, would die "*stark evangelisch, ganz protes-*

tantish," which indeed proved to be a correct forecast ("Life of Stanley," i. 221.) *Life,* by Liddon, Johnston, and Wilson.

PYE, HENRY JOHN. *1827–1903. Educated at Eton, and Trinity College, Cambridge.*

He took Anglican orders and was curate to Samuel Wilberforce at Cuddesdon, marrying his elder daughter Emily Charlotte. They were both received into the Catholic Church on St. Luke's day, 1868, and Bishop Wilberforce writes in his diary of the event, ("Life," p. 452), "a terrible letter from H. Pye which almost stunned me. He is going over after all, to Rome, and, of course, my poor E——. For years I have prayed incessantly against this last act of his, and now it seems denied me. It seems as if my heart would break at this insult, out of my own bosom, to God's truth in England's church, the preference for the vile harlotry of the Papacy. God forgive them. I have struggled on my knees against feelings of wrath against him in a long, long, weeping cry to God. May He judge between this wrong-doer and me!"

After his conversion, Pye turned to law and was called to the bar. In 1884, he inherited the estate of Clifton Campville and founded a permanent mis-

sion at Haunton, Staffordshire, two miles distant, building the picturesque stone church in 1902.

He is said to have known the "Summa" of St. Thomas Aquinas as well as he knew his Bible.

RICKARDS, SAMUEL. *1796–1865. Matriculated at Oriel College, Oxford, 1813, becoming a fellow in 1817.*

He became incumbent of Ulcombe in Kent, at which place Newman, when staying with Rickards, wrote the poem on "Nature and Art," and afterward at Stowlangtoft, near Bury St. Edmunds. "I never heard of any one who was not charmed with Rickards," says Mozley ("Reminiscences," ii. 79).

He was for a short time connected with the Movement, and a member of the often mentioned dining-club, but "found early that he had to part company with it even if for a day he was heart and soul with it. He wrote in an expostulatory and warning tone to Keble. After a very short interchange of letters, the correspondence abruptly ceased. He wrote to Newman with the same result. He was soon outside altogether" (Mozley, ii. 86.). The same author gives an amusing instance of Rickards' power of fascination:—"A lady who was going to be married the next day confided to Mrs. Rickards

her painful misgivings. 'My dear,' said Mrs. Rickards, 'the day before I was married I was the happiest of women.' 'Oh, but you were going to marry Mr. Rickards,' the expectant bride innocently exclaimed."

ROSE, HUGH JAMES. *1795–1838. Trinity College, Cambridge.*

Rector of Hadleigh, Suffolk, to which, in Catholic times, the deanery of Bocking had been attached; at one time chaplain to Archbishop Howley; professor of divinity, University of Durham, 1833; principal of King's College, London, 1836. After visiting Germany, in 1824, he returned to England much impressed with the dangers of the rationalist school, then rising in Prussia, and delivered a series of discourses "On the State of the Protestant Religion in Germany," which made a great impression, and were opposed by Pusey, to Pusey's subsequent regret. He was one of the two editors of the "Theological Library" and the editor of the "British Magazine," "The one commanding figure, and very lovable man, that the frightened and discomfited Church-people were now (i. e. 1833) rallying round. Few people have left so distinct an impression of

themselves as this gentleman. For many years after, when he was no more and Newman had left Rose's standpoint far behind, he could never speak of him or think of him without renewed tenderness." (Mozley, "Reminiscences," i. 308.)

It was at his house that the celebrated "Hadleigh Conference" was held, July 25–29, 1833. There were present, besides Rose of Cambridge, Percival (q. v.) and Hurrell Froude (q. v.) of Oxford, and William Palmer (q. v.) of Trinity College, Dublin; the three ancient Anglican universities—for Dublin was that and nothing else at that date—being thus represented. Keble was to have been there, but did not attend. R. C. Trench, afterward Protestant archbishop of Dublin, was there, but "I was a young curate and only listened," as he says himself. He adds that Newman was there, but that is quite incorrect. It was from this conference that the "Tracts" arose.

"He was the man above all others fitted by his cast of mind and literary powers to make a stand, if a stand could be made, against the calamity of the time," says Newman ("Apologia," p. 104), and it was to him that he dedicated his fourth volume of "Sermons," as to one "who, when hearts were failing, bade us stir up the gift that was in us, and betake ourselves to our true Mother."

ROSE, HENRY J. *1800–1873.*

Brother of the above, with the same initials. Archdeacon of Bedford, he was said to have been the most eminent person of his time as a divine.

ROUND, JAMES THOMAS. *1798–1860. Fellow and tutor of Balliol College, Oxford, and at one time proctor.*

Prebendary of St. Paul's. He was one of the members of the fortnightly dining-club instituted by Newman. Vicar of Colchester and, at that time, of very High-church views, he afterward married a lady of less pronounced ideas and modified his own. (Mozley, "Reminiscences," i. 277).

ROUTH, MARTIN JOSEPH. *1755–1854. Queen's College, Oxford, then Demy at Magdalen College, Oxford, fellow, 1775, president, 1791.*

A figure of romance and narrative and the last man in Oxford to wear a wig of the old-fashioned

character, not merely as a covering for a bald head. During his tenure of office, he admitted no less than 183 fellows. It was to Burgon that he addressed the classic piece of advice, so often quoted, "Always verify your references."

It was to Routh that Newman dedicated his "Prophetical Office of the Church," and Routh, who had been in the habit of alluding to him as "that clever young gentleman of Oriel," to the end spoke of him as "the great Newman." In 1845, when friends were few, Routh wrote to Newman asking him to examine for a scholarship at Magdalen. In his letter of refusal, after thanking the president, he adds, "You are the only person of station in Oxford who has shown me any countenance for a long course of years; and, much as I knew of your kindness, I did not expect it now."

RUSSELL, CHARLES WILLIAM. *1812–1880.*

He entered Maynooth, 1826, was ordained priest in 1835, and made professor of humanities at the college. He refused the dignities of vicar apostolic of Ceylon, the bishopric of Down, and the archbishopric of Armagh. In 1857, he became president of Maynooth, and was a man of great learning "who had, perhaps, more to do with my conversion

than anyone else," as Newman said. An important letter from him to Newman, pointing out his erroneous views on the topic of transubstantiation as set forth in "Tract 90," will be found in the volume of "Correspondence," p. 118.

RYDER, GEORGE DUDLEY. *1810–1880.*

Son of the once well-known Bishop Ryder, after whom a church in Birmingham is named, the first Evangelical to be appointed, amid a storm of protest, to the episcopal bench, as bishop of Gloucester; and subsequently bishop of Lichfield and Coventry (1824).

Entered Anglican orders and married one of the four Miss Sargents (q. v.). Was rector of Easton, near Winchester, but in 1845, on account of his wife's failing health, went abroad for a tour and while in Rome was received into the Catholic Church, having previously resigned his living. The usual outburst from Samuel Wilberforce, his brother-in-law followed. "We are in *great* bitterness of heart just now. With the utmost precipitation and wilfulness, George Ryder has joined the Romanists. His sister Sophia has gone with him. And together and surrounding her with priests, our beloved Sophie (Mrs. R.) has been beguiled also. The news came

as a thunderclap yesterday." ("Life," p. 136.) It was the first of a series.

Being a married man, George Ryder could not become a priest. He and his wife are buried at Mount St. Bernard's, Charnwood, and on their tombstone is a prayer of resignation to the will of God, composed by George Ryder and indulgenced by Pope Pius IX. His son Lisle—afterward Sir George Lisle Ryder, K.C.B.—was Newman's godson, and another son, Henry (q. v.) was connected with the Birmingham Oratory from the age of twelve.

RYDER, HENRY IGNATIUS DUDLEY. *1837–1907.*

Son of George Ryder (q. v.), he went to the Oratory at Birmingham as a private pupil at the age of twelve, having been received into the Church with his parents. He subsequently entered the Oratory School, when that was founded, and, after passing through it, decided to join the Congregation. In order to test his vocation, his father sent him to the English College at Rome for a year, and he was subsequently with Newman in Dublin for some time. He became a novice in 1856 and was ordained priest in 1863. After Newman's death he became provost of the Birmingham Oratory and was created

doctor of divinity by papal decree. His name is included in the list of his associates by Newman at the conclusion of the "Apologia."

I have endeavored in a short biographical essay prefixed to my book "On Miracles and Some Other Matters" (Burns, Oates, and Washbourne) to give some account of the work of a man who has been more overshadowed by his great leader than is perhaps quite fair to his reputation, and his real excellence as a writer may be judged from his collected "Essays," a work which the public owes to the filial affection of his brother Oratorian the Rev. Joseph Bacchus.

ST. JOHN, AMBROSE. *1815–1876. Westminster, and Christ Church, Oxford.*

He entered Anglican orders and was curate to Henry Wilberforce and subsequently with Newman at Littlemore, becoming a Catholic one month before Newman. He joined the Birmingham Oratory, became head-master of the school after the resignation of Mr. Darnell (q. v.), and so remained until his death. He was the fidus Achates of Newman, who said of him in a letter to Mr. Dering, "He had been my life, under God, for thirty-two years," and at the end of the "Apologia," in enu-

merating those around him, "And to you, especially, dear Ambrose St. John, whom God gave me, when he took everyone else away; who are the link between my old life and my new; who have now for twenty-one years been so devoted to me, so patient, so zealous, so tender; who have let me lean hard upon you; who have watched me so narrowly; who have never thought of yourself, if I was in question."

Sargent Family.

The Rev. John Sargent was what used to be called a "squarson," being owner, patron of the living, and rector of Lavington, a very small place in Sussex. There he died in 1833, aged 52. Manning was his curate and succeeded him.

He had two sons:

John Gartin, who died in 1829, a fortnight after matriculating at Oriel College, Oxford.

Henry, who died in 1836, after a long illness. On his death, Samuel Wilberforce came into possession of the Lavington property in virtue of his wife, a fact which enabled him to describe himself, as he delighted to do, as a "Sussex squire."

Mr. Sargent had four daughters, all associated with the Movement.

The eldest, Emily, married Samuel Wilberforce (q. v.), and is buried at the east end of the church at Lavington, outside the building, side by side with her husband and her sister Caroline.

The second, Mary, married Henry Wilberforce, a pupil in his boyhood of Mr. Sargent (q. v.).

The third, Caroline, married Henry Edward Manning (q. v.), whom she predeceased by many years.

The fourth, Sophia, "a very sylph in form and in feature," says T. Mozley, married George Ryder (q. v.) and was received into the Catholic Church with him.

SEAGER, *Charles. 1808–1878. Magdalen, and, subsequently, Worcester College, Oxford, where he was a scholar and for a time lecturer on Hebrew.*

He took Anglican orders, but became a Catholic at Oscott in 1843. He was in his day a somewhat distinguished Orientalist and for a time professor of Hebrew and comparative philology at the abortive Catholic University College, at Kensington.

SEWELL, WILLIAM. *1804–1874. Fellow and tutor of Exeter College, Oxford, and professor of moral philosophy.*

Founder of Radley College and also of St. Columba's College, County Dublin.

"He was considered," says Mozley ("Reminiscences," ii. 26), "to do Newman good service both as professor and also as a writer of reviews." "He was," wrote Ornsby ("Memoirs of Hope-Scott," i. 274), "not without an influence, though his views, steeped with Platonism, and coloured with the horror of 'Jesuitism' worthy of Mr. Whalley, exposed him to more ridicule than his genius deserved. They exhibit, in curious combination, elements of Tractarianism, of the older form of High Church, and of Protestantism even of the Orange hue."

SEWELL, RICHARD. *1803–1864. Lay fellow of Magdalen College, Oxford.*

Brother of the above and the mainstay of "The Surplice," a periodical connected with the Movement which, though very short lived, was marked by great distinction.

SHREWSBURY, BERTRAM, (*17th Earl of.*) *1832–1856.*

His death ended the senior line and transferred the title to the junior branch, the Talbots of Salwarpe, in Worcestershire, thus, incidentally, from Catholic to Protestant hands. Much of his property was left to Lord Edmund Howard on condition of taking the name of Talbot.

After his death there was protracted litigation over his affairs, in which Hope-Scott (q. v.) was concerned, and as to the upshot of which and the justice thereof, he had a very strong opinion. The earl was a great benefactor to Catholic projects and, *inter alia,* was one of the founders of Mount St. Bernard's Cistercian Abbey, at Charnwood in Leicestershire, the other being De Lisle (q. v.).

SIBTHORPE, RALPH WALDO. *1792–1879. Fellow of Magdalen College, Oxford.*

He may fairly be called the "Tragic Comedian" of the Oxford Movement. He was brother of the somewhat eccentric Colonel Sibthorpe, M.P. whose motions in the House of Commons were the subject of numerous jokes in "Punch." In his quite early days, Ralph had made a vigorous attempt to enter

the Catholic Church, but was forcibly prevented by his brother. He subsequently went to Oxford, became a fellow of Magdalen College, took Anglican orders, and was at one time connected with St. James' Proprietary Chapel at Ryde, in the Isle of Wight, for long a center of advanced ritualism. In October, 1841, he was received into the Catholic Church by Wiseman at Oscott, being the first swallow of the flight. Newman was blamed for this, but says in a letter written, of course, before he himself had become a Catholic, "You will observe that Sibthorpe traces his conversion to a study of scripture, and expressly states that the 'Tracts for the Times' were the only anti-Roman works which kept him from Rome." Further, writing to Bowden (December 29, 1842): "Sibthorpe has just been here, dressed very impressively and eating fish; else just the same. He dined in Magdalen College Hall with no embarrassment, I am told, on either side; rolling his eyes and turning up his eyeballs (N. B.—This was his habit as a protestant) and talking."

In 1843, he returned to Protestantism. Wiseman was so prostrated by the news as to spend an entire day in bed, utterly overcome. On this event J. B. Mozley ("Letters," p. 149) remarks: "Sibthorpe (who has lately renounced Rome and returned to the Church he had so lately forsaken) is expected here at Christmas. He has suffered, Bloxam says, amazingly throughout. But there

are some persons who privately enjoy these spiritual uneasinesses and doubts, and I half suspect he is one. Mariolatry is the point on which he was startled. I have no doubt there are things to astonish one in that way, but he might have anticipated them."

In 1865, he returned to the Catholic Church, but only, it seems, to leave it once more prior to his death, for, according to the "Dictionary of National Biography," the Anglican burial service was by his own special request read over his coffin at the Lincoln Cemetery, though Bishop Wilberforce's "Life" declares that he died a Catholic. As an example of mental instability, he stands out in the story of the Movement.

SIMPSON, RICHARD. *1820–1876. Oriel College, Oxford.*

He entered Anglican Orders and became a Catholic in 1845. He was a colleague of Sir John Acton in the Liberal Catholic campaign in the "Rambler," of which he was editor after Capes's resignation in 1858, and in the "Home and Foreign Review."

He assisted Gladstone in writing his pamphlet on

"Vaticanism," but remained a practical Catholic to the end of his life.

SMITH, BERNARD. *1815–1903. Fellow of Magdalen College, Oxford.*

He entered Anglican orders and became rector of Leadenham, in Lincolnshire, where he was a very early introducer of additional ornaments, having a processional crucifix in 1842, an altar-cross and lights, with a stone altar constructed from a tomb. He is also said to have worn a maniple as a step in the direction of eucharistic vestments. On a visitation by his bishop, that prelate ordered the discontinuance of the altar-lights and of unleavened bread in the communion service.

Smith was much upset by this and, having read Milner's "End of Controversy" and been much impressed by it, he was finally brought into the Catholic Church by a sermon preached by Wiseman in St. Barnabas Church, Nottingham. A very unjust attack was made on Newman over this conversion, and the story will be found in the "Apologia," where the identity of the convert is concealed under the initials "B. S."

He was a student at Oscott, 1844–1847, and

it was during that time that Wiseman, burning to know what was going on in Newman's mind, sent Bernard Smith to Littlemore to form his own conclusions and report. The tale is narrated in the "Life of Wiseman" (i. 425) and also in that of Newman (i. 83), but the former is the fuller description from which the following quotations are taken. "Mr. Bernard Smith—Pugin's 'most glorious man'—was deputed to go and see Newman at Littlemore. This as an old friend he could well do, and he was to try his best to ascertain the prospect before them. . . . Newman had been for years hinting, in his own almost imperceptible way, in which direction he was moving. . . . Each sign was hardly perceptible to the public; each was full of meaning to the few whom it most concerned. 'Newman,' says Dean Stanley, 'had recourse to whispering, like the slave of Midas, his secret to the reeds.' And it was on the occasion of Mr. Smith's visit to Littlemore that the last of these whispers—so significant to those who knew the man—was given. . . . He arrived, and was received by Newman with marked coldness. Newman said little and soon left the room. The others crowded round him, full of curiosity about Oscott and the English 'Roman Catholics.' . . . Then Newman reappeared for a moment and asked Mr. Smith to remain to dinner. Then came the 'last whisper.' At dinner-time Newman appeared: and

as he stood for a moment in the middle of the room, Smith saw that he was dressed in grey trousers. To Mr. Smith, who had known Newman for nearly ten years, having often acted as his curate at Littlemore, the significance of this was absolutely final. Newman's excessive strictness as to clerical costume was well known to his intimates. This was an avowal to Smith himself, and through him to Oscott, that he regarded himself as being in lay communion, and had abandoned the externals of a clergyman. Newman perfectly knew that Smith's arrival was a query from Wiseman, 'Are we to expect you?' and this was his answer. The move to Rome must be near. Mr. Smith's absolute satisfaction with his visit to Littlemore was apparent to Dr. Wiseman on his return. 'What did he say to make you so confident?' Wiseman asked. 'He hardly spoke,' was the reply. Wiseman persisted in asking for the reason of Smith's conviction and brought it forth at last. He was utterly disappointed. 'I knew,' was Mr. Smith's reply, 'that you would think nothing of it. But I know the man and I know what it means. He will come, and come soon.' Smith was rector of Great Marlowe for fifty-three years, and, for the latter part of them, canon of Westminster. He was a well-known entomologist.

SPENCER, THE HON. GEORGE (*In Religion, Fr. Ignatius of St. Paul, Congregation of The Passion*). *1799–1853. Eton, and Trinity College, Cambridge.*

Son of the second Earl Spencer. He took Anglican orders in 1824 and was chaplain to Bishop Blomfield. He was received into the Catholic Church in 1830, and became a secular priest and a professor at Oscott, much of the ground on which that college is built having been purchased with money given by Fr. Spencer to Bishop Walsh for that purpose. In 1848, he entered the Congregation of the Passion, and, just as in the case of Burder (q. v.), was believed to be *in articulo mortis* and took all the vows and was clothed while still a novice. The remainder of his life was spent in the most arduous missionary labors, in which he was brought in close contact with those interested in the Movement, and he had much to do with turning Wiseman's mind toward England and the possibility of its return to the faith. With De Lisle he was early associated, and, in fact, it was while staying with him at Garendon that Spencer was received into the Catholic Church. He appears to have been somewhat of a *viveur* in his early days and gives the following account of his turning from that phase to a more serious one. In 1820, he was present at a performance of the opera of "Don Giovanni." "The last scene repre-

sents *Don Giovanni* seized in the midst of his licentious career by a troop of devils and hurried down to hell. As I saw the scene I was terrified at my own state. I knew that God, who knew what was within me, must look on me as one in the same class as *Don Giovanni* . . . this holy warning I was to find in an opera-house in Paris."

STANLEY, ARTHUR PENRHYN. *1815–1881.*

Educated at Rugby under Arnold (whose "Life" he afterward wrote and of whom he was the genuine product), and at Balliol College, Oxford, fellow of University College, Oxford, 1839, canon of Canterbury, 1851, professor of ecclesiastical history and canon of Christ Church, Oxford, 1856, dean of Westminster, 1863.

His failure to secure the Regius professorship of divinity at Oxford was due to his sermons on the relations of the church and state. The professorship went to Jacobson, afterward bishop of Chester. An intimate friend of W. G. Ward (q. v.) and almost an adherent of the Movement in earlier days, he diverged into what in those days was extreme latitudinarianism, preached in Presbyterian pulpits, defended Colenso, and was a strong supporter of the Gorham judgment.

His very remarkable parallel between the Hampden affair in 1836 and the proceedings against Ward and Newman in 1845 is as striking a document as can be found among those connected with the Movement. (See his "Life," 1. p. 337.)

It was Stanley who was the author of the famous remark: "How different the fortunes of the Church of England might have been if Newman had been able to read German." (It was during his studies of Confucius that "The Prig" was led to emit the opinion that if Newman had been able to read Chinese, things would have been different from what they were). In this connection it may be noted that, partly from his own visits to Germany and partly from his close connection with the court, then, under the influence of the Prince Consort, actively Germanizing the country, Stanley was one of the first to become bitten with the methods and ideas of Teutonic theology. This was recognized as a danger but by few—Rose (q. v.), for example, and Pusey (q. v.), who, in 1851, wrote to Bishop Wilberforce ("Life of Wilberforce," p. 203). "Germanism is (as the Bishop of London, too, thinks) a far greater and more imminent peril than Romanism."

He had singular limitations, being hopelessly unarithmetical, as the well-known story, "Perhaps three sevens are not twenty-two?" reveals, and on that Dean Church wrote ("Life and Letters of Church," p. 293), "Stanley had intellectual de-

fects, like his physical defects as to music, or smell or colour, or capacity for mathematical ideas, which crippled his capacity for the sympathy he wished to spread all round him.

"One of these defects is indicated in what his critics say of his aversion to metaphysics and dogmatic statements. They were to his mind like the glass which the fly walks on and cannot penetrate: when he came to them his mind 'would not bite.' Another defect seemed to me always his incapacity for the spiritual and unearthly side of religion; the side which is so strong in the people whom he opposed, Newman and Keble, and, in a lower way, the Evangelicals; the elevations and aspirations after Divine affections, and longings after God, which, whether genuine or alloyed, are above the historic and dramatic plane which was so congenial to him. These were two enormous disqualifications to a religious teacher and there were others, among them a certain freely indulged contempt for what he did not like, and a disposition to hunt down and find faults where he did not love people, especially where he did not think them quite true, as in the case of Newman and S. Wilberforce."

Stanley's sister became a Catholic in 1856.

Life, by R. E. Protheroe and Dean Bradley. 1894.

STANTON, RICHARD. *1820–1901. Brasenose College, Oxford.*

He was ordained a deacon in the Anglican Church, but the bishop of Oxford refused to give him further orders on account of his advanced views. He was with Newman at Littlemore in 1843, and was received with him in 1845. He went with him also as a novice to Sta. Croce, was ordained priest in 1847, and was the first Oratorian to come to England, where he was at first at Maryvale, and then assisted Faber to found the London Oratory, 1849. He was a distinguished liturgical scholar, and for many years edited the "Ordo." He published the Menology for England and Wales and was co-editor with Dr. Knox of the "First and Second Douay Diaries" and "Cardinal Allen's Letters." He was custodian of the Westminster archives and did much in arranging and cataloguing them.

STEWART, JAMES. *Trinity College, Cambridge. M.A.*

Took Anglican orders and was curate at Wolverton but, becoming a Catholic, went with Newman to Dublin as professor of ancient history, an ap-

pointment which, like that of Ornsby (q. v.), met with the opposition of Cardinal Cullen. This was, however, overcome in the two cases in question, though not in all, and Stewart remained connected with University College, Dublin, long enough to become a fellow of the Royal University.

SUMNER, JOHN BIRD. *1780–1862. Eton, and King's College, Cambridge.*

Bishop of Chester and subsequently archbishop of Canterbury. On his appointment to the former position Newman wrote ("Letters and Correspondence," i. 165) that it "has given me sincere pleasure," yet he was the first of the bishops to fall foul of the "Tracts." "Conciliatory and moderate," Chambers says of him; but one would not have suspected it from these charges in which he denounced the writers of the "Tracts" as "undermining the foundations of our Protestant Church by men who dwell within her walls," and he also speaks of the bad faith of those who "sit in the Reformation seat and traduce the Reformation." A later charge denounced the work of these men as that of Satan.

He is not to be confused with his brother CHARLES RICHARD, who was bishop of Winchester,

nor with his son GEORGE HENRY, who was suffragan bishop of Guildford.

SYMONS, BENJAMIN PARSONS, *1785–1878. Warden of Wadham College, Oxford.*

He was one of the six doctors who suspended Pusey (q. v.), and a vigorous opponent of the Movement, for which reasons he was (unsuccessfully) opposed when his turn came to be made vice-chancellor of the university. He was in the chair at the meeting of the Church Missionary Society when Newman was expelled from its secretaryship on account of a pamphlet which he had published advocating the subordination of the society to the Church of England.

TAIT, ARCHIBALD CAMPBELL. *1811–1882. Glasgow University, and Balliol College, Oxford.*

In 1842, he was head-master of Rugby; 1849, dean of Carlisle; 1856, bishop of London; 1868,

archbishop of Canterbury. Tait, who was brought up a Presbyterian, became an Anglican and held by his views with great firmness and conscientiousness, since he refused to take the declaration required by the holder of the professorship of moral philosophy in Glasgow, a position which he was very desirous of occupying, because, in his opinion, it could not be taken by a conscientious Anglican; though, as a matter of fact, that declaration had been taken by others of that denomination. However, his entire career was tinged by his early opinions, and he was an opponent of Newman from the outset and one of the four tutors who denounced "Tract 90," which, by the way, was brought under his notice by the impetuous Ward without the slightest idea of what was to follow. It is a curious thing that the archbishopric of Canterbury was assigned to him in joke from his earliest days, and when only twenty years of age, in reply to an inquiry as to why he had walked round by Lambeth, which was out of his way, he said, "Well, I wanted to see how I shall like the place when I get there." Canon Oakeley (q. v.) wrote to him on his appointment: "I remember it is what your friends predicted long ago at Balliol and it is an evidence of your prescience . . . what a curious fact that one like myself should have been a pupil of the bishop of Winchester and the tutor of the archbishop of Canterbury"; and when dying, he said to those around, "let my dear

friend the archbishop of Canterbury know as soon as I am gone." *Life*, by Davidson and Benham, 1891.

TALBOT, MGR. GILBERT CHETWYND. *1816–1896.*

A constant adviser of the popes of his period, and one whose name frequently appears in the correspondence of the time and notably, of course, in that of Cardinal Manning.

TICKELL, GEORGE. *1815–1893. Balliol College, afterwards Stowell fellow of University College, Oxford.*

He studied for the bar and during that time attended Margaret Street Chapel (see Oakeley, Frederick). When on a visit to Belgium he made acquaintance with some members of the Weld family and was received into the Catholic Church in that country. He entered the Society of Jesus and was for a time rector of Mount St. Mary's, Chesterfield,

and afterward prefect of studies at Stonyhurst, where, in St. Mary's Hall, he died.

ULLATHORNE, WILLIAM BERNARD. *1806–1889.*

A lineal descendant of the family of Blessed Thomas More. He went to sea early in life, but returned; entered the Benedictine Order, and was professed in 1825. Sent to Australia to settle ecclesiastical matters, and, having visited Norfolk Island, he was largely responsible for the abandonment of that den of infamy. Bishop of Hetalona and vicar apostolic of the central district, in 1846, he became first bishop of Birmingham on the establishment of the hierarchy in 1850. On his retirement in 1888 he was made archbishop of Cabasa. He was in very close relationship with Newman and other converts, especially Newman, and, as his diocesan, was his firm friend and adviser.

He was a man of great learning, but absolutely destitute of initial aitches, a fact which is said to have robbed him of the archbishopric of Westminster, for which position he was much talked of after the death of Wiseman. Manning chose him as one of his consecrators, it is said, for this reason. He was a small man, but in pontificals did not give one that impression; and when he preached, one entirely

forgot his h-less habit. "I was not pleased," wrote Newman, on one occasion, "at your talking of Dr. Ullathorne as a little man. It may be a fact, but it is not a dogmatic fact."

Autobiography, ed. by Theodosia Drane. 1891. *Letters* ed. by the same, 1892.

WATTS-RUSSELL, MICHAEL.

In company with his wife, two other ladies, and his three children, he was received into the Catholic Church at Northampton in 1845. After his wife's death he entered the Passionist order and was for a time superior of their house at Harborne, a part of Birmingham.

WARD, WILLIAM GEORGE. *1812–1882. Winchester, and Christ Church, Oxford. Fellow and tutor of Balliol college.*

He was also lecturer at Balliol in mathematics, a post of which he was deprived for his Tractarian views. The connection between the two seems a little difficult to follow, but one of his contempo-

raries notes that Ward was capable of introducing and did introduce his views on any topic into any course of teaching of any subject, and, be it remarked, he perfectly admitted the justice of this deprivation himself.

There is no more interesting nor human character in the whole of the Movement, and what he was may be studied in the "Life" by his son Wilfred Ward, so well known as a Catholic writer in our own times.

T. Mozley says ("Reminiscences," ii. 5) that Ward "had been instantaneously converted to Newman by a single line in the introduction to one of his works, to the effect that Protestantism could never have been corrupted into Popery." Isaac Williams ("Autobiography," p. 85) states that it was the reading of Hurrell Froude's "Remains" that was the cause of his adherence to the Movement. Newman says of him that "he was never a High Churchman, never a Tractarian, never a Puseyite, never a Newmanite." As a matter of fact he was one of that body of men who, again to quote Newman "cut into the Movement at an angle" and formed a party called "The Mountain," to which also belonged J. Morris (q. v.), Bloxam (q. v.), and Bowyer (q. v.). There is an account of a dinner of this body called by Morris to "talk strong," to which A. W. Pugin (q. v.) was brought by Bloxam, and at which it is related that Ward "screamed in ecstasy at what was said."

He was for some time closely connected with the "British Critic." "Ward," says Church ("Life and Letters," p. 320), "got hold of the "British Critic" and drove it, like Phaethon, till upset, and he was tumbled into matrimony and the Roman Church," a somewhat compressed account which will be cleared up below. Afterward, when T. Mozley became editor of that publication, Ward was something of a thorn in his side. ("Reminiscences," ii. 225.) "I did but touch a filament or two in one of his monstrous cobwebs, and off he ran instantly to Newman to complain of my gratuitous impertinence. Many years after, I was forcibly reminded of him by a pretty group of a plump little Cupid flying to his mother to show a wasp sting he had just received." The "British Critic" having come to an end, Ward turned his energies to what was at first intended to be a pamphlet, but eventually grew into a book of five hundred pages entitled, "The Ideal of a Christian Church," in which Roman doctrine was openly preached and in which occurs the passage of which so much use was made: "Oh, most joyful! most wonderful! most unexpected sight! We find the whole cycle of Roman doctrine gradually possessing numbers of English Churchmen." It is perhaps hardly to be wondered at that this book should cause a storm, the result of which was that certain of the passages were censured by Convocation, which was no doubt reasonable for a Protestant body; that Ward was deprived of his degrees and

turned back into an undergraduate, which was a childish bit of spite; and that an effort to condemn "Tract 90," which had then been four years before the public, was only prevented by the veto of the proctors, announced by Mr. Guillemard of Trinity College, the senior proctor. This could only defer the question for the period of office of the proctors, but it was never revived.

A few months after these events, Ward was received into the Catholic Church, as to which there is a curious misstatement in Archbishop's Trench's "Letters and Memorials" (ii. 260).

"The first thing he (Ward) did when he went over was to marry. It made the Roman Catholics very angry, as they wanted him to be a Roman Catholic priest." Thus is history written! The actual facts are that Ward had married months before as an Anglican clergyman,—for he had taken orders,—and that he and his wife were received together into the Catholic Church in September, 1845. Before this, however, and after the retirement of Newman to Littlemore, he had "succeeded Dr. Newman as the acknowledged leader," says Dean Bradley; and Dean Stanley speaks of the great influence which he wielded by his transparent candor, by his uncompromising pursuit of the opinions he had adopted."

His Catholic life has been so fully described by his son that it need only here be mentioned that Newman offered him any chair at the Catholic Uni-

versity in Dublin which he cared to accept, but Ward, who was then professor of theology at St. Edmund's College, Ware, very wisely refused to leave that position.

He was a man of great physical bulk—"a huge moon-faced man," says Stanley ("Life," i. 130); and Church ("The Oxford Movement," p. 207) says, "There was something to smile at in his person, and in some of his ways—his unbusinesslike habits, his joyousness of manner, his racy stories; but few more powerful intellects passed through Oxford in his time."

"Ward's figure was grotesque, almost Falstaffian; though very fat, he walked with a sort of skip, and wore low loose shoes which he had a habit of kicking off." (Goldwin Smith, "Reminiscences," 63.) It is told of him that being invited to dine at All Souls College, Oxford, where he was a candidate for a fellowship, so that the existing fellows might make his acquaintance, he hopelessly lost his shoes during the meal and was obliged to leave the room in his stocking feet. He was not elected.

Dean Stanley was, perhaps, his most intimate friend, though poles apart from him on religious questions, and his summary of Ward's character may well be added. ("Life," i. 169.) "His great honesty and fearless and intense love of truth, and his deep interest in all that concerns the happiness of the human race. . . . He is the best arguer and the most clear-headed man that I ever saw; though,

in one way, his great facility is one of his defects, for it has attained such gigantic heights as rather to overshadow some of the other parts of his mind. He is also enthusiastically fond of mathematics and, I believe, a very good mathematician . . . very humble, very devout and affectionate . . . has been badly educated, and, therefore, though very well informed on many points, is on many others, such as modern literature and geography, excessively ignorant."

William George Ward and the Oxford Movement, by Wilfred Ward. 1889.

William George Ward and the Catholic Revival, by Wilfred Ward. 1893.

WHATELY, RICHARD. *1787–1863. Fellow of Oriel College, Oxford, 1811, archbishop of Dublin, 1831.*

Of this once well-known man little need be said here, but his early connection with Newman makes him a prominent figure in the history of the Movement. Newman said that Whately taught him to think correctly "and (strange office for an instructor) to rely on myself." A man particularly loyal to his friends, all his geese were swans. In spite of this fact, he does not seem to have been a lovable

character, though "character" he was, if one may judge from the vast cloud of stories associated with him and his doings, especially when a resident in Dublin.

Life, by Miss Whately, 1866.

WHITE, BLANCO. *1775–1841.*

One of the most curious figures of the Movement, White was born in Seville of Irish Catholic parents, brought up in their religion, and ordained a priest in 1799. He lost his faith, came to England, took Anglican orders, and became a member of Oriel College and a friend of Newman, the friendship being largely based on their common love for the violin, for the playing of which instrument they used to have frequent meetings. "Mr. Blanco White plays the violin and has an exquisite ear," Newman wrote to his sister Harriett; and in their frequent conversations on religious subjects, White used often to say to Newman, who was defending some thesis, "Ah, Newman, that will lead you to Catholic error."

Of White's connection with the Hampden matter, an account is given (s. v. "Hampden"). He went to be tutor to Whateley's children when that ecclesiastic was Protestant archbishop of Dublin,

but became too liberal even for him and left, turning to Unitarianism. Newman, whom he used to apostrophize as "My Oxford Plato," writes of his death ("Life," i. 81), "He dies a Pantheist denying that there is an Ultra-mundane God, apparently denying a particular Providence, doubting, to say the least, the personal immortality of the soul, meditating from Marcus Aurelius, and considering that St. Paul's Epistles are taken from the Stoic philosophy." Except for his connection with the Movement, Blanco White would have been forgotten but for a single sonnet, certainly among the greatest in the English tongue, in virtue of which he must always hold his place among the immortals.

WHITTY, ROBERT, D.D. *?–1886.*

Born a Catholic, he joined the first Oratory, of which he remained a member for some time, then becoming a secular priest and eventually vicar-general and first provost of the chapter of Westminster. In 1857, he resigned all his dignities in order to enter the Society of Jesus.

WILBERFORCE, HENRY WILLIAM. *1807–1873. Oriel College, Oxford.*

He took Anglican orders, and, in 1850, became a Catholic. It was to him that Newman, in the course of a walk in the New Forest, confided his doubt that perhaps it might be found that Rome was right. He was first a pupil of, and later curate to, Mr. Sargent (q. v.), one of whose daughters he married. "Certainly Henry Wilberforce is as little changed by being a husband and father as any one I know," wrote J. B. Mozley ("Letters," p. 53) in 1836. He is just the same perfectly irresistibly ludicrous person he always was." At the time of his conversion, he was vicar of East Farleigh, in Kent, and suffered not only the loss of his living, but at the same time, by embezzlement, a large part of his private income.

He revived, and for a time conducted, the now defunct "Weekly Register," once a paper of considerable importance.

"Callista" was dedicated to him by Newman: "To you alone, who have known me so long, and who love me so well, could I venture to offer a trifle like this. But you will recognize the author in his work and take pleasure in the recognition."

WILBERFORCE, ROBERT ISAAC. *1800–1857. Fellow of Oriel College, Oxford.*

Prebendary of York and archdeacon. The eldest son of William Wilberforce (1759–1833), who was the protagonist in the movement for the abolition of slavery and the chief leader of the "Clapham sect," satirized by Thackeray in the early part of "The Newcomes." No two characters can have been less alike than William Wilberforce and the *Venerable Archdeacon Grantley*—that most admirably drawn personage. But Trollope clearly intended to describe the three sons of the first-named under the similitude of those of the second, for no one could mistake the reference:—"Perhaps Samuel was the general favorite; and dear little Soapy, as he was familiarly called, was as engaging a child as ever fond mother petted. . . . To speak the truth, Samuel was a cunning boy." Whether the characteristics of the other two bear any similitude to their originals, no one can doubt that, rightly or wrongly, Samuel, bishop of Oxford, (q. v.) was meant by this.

As archdeacon, Wilberforce published a work on the "Principle of Authority in the Church," which was in his history what the "Essay on Development" was in that of Newman. Shortly after its publication he resigned his archdeaconry and was received into the Catholic Church. "He joined the evil schism in Paris," says Samuel, forgetting to add, or

perhaps being ignorant of the fact, that that city was chosen so that he himself might be less hurt. Shortly before the event Samuel had written to his brother: "I have earnestly prayed that you may be kept from this most fearful sin. . . . I think you so much better a man than I am that it is marvelous you should be ensnared by such a painted hag as that Roman Jezebel." ("Life," 245.) Robert married one of the Miss Sargents (q. v.), who died in 1853. He was one of the most learned men of the Movement and is described by Bishop Lyttelton, of Southampton, as "the greatest philosophical theologian of the Tractarians." Gladstone, writing to him, remarks, "In quitting the Church of England you inflict on it the worst injury it can receive." Naturally, high hopes were entertained of him by the authorities of the Catholic Church; but when on his way to Rome to pursue his studies for the priesthood, he was attacked by a malignant fever at Albano and there died.

WILBERFORCE, SAMUEL. *1805–1873. Oriel College, Oxford.*

Archdeacon of Surrey, 1839; dean of Westminster, March, 1845; bishop of Oxford, October, 1845; bishop of Winchester, 1869.

Of this once remarkable man no extended notice

is necessary, for the facts of his life will be found in the lengthy biography the later volumes of which created such stir at the time of their publication. (Quotations in this volume from the American edition.) His connection with the Movement and its phases is indicated in the quotations concerning other figures of the time. Much difference of opinion has always existed as to his character and especially as to his sincerity. Church, always charitable, says of him, "he was, I believe, a thoroughly sincere man, with a very lofty and large idea of the religious aims to which he devoted all his life." Others would unquestionably take a harsher view of his character and base their opinion on his undoubted vacillations, such as those on the Hampden question where, having first protested against the appointment of that cleric to the bishopric of Hereford, he subsequently supported it, and finally was successful in preventing a prosecution of the bishop for heresy. Such a judgment is that of Goldwin Smith ("Reminiscences," 143.): "he was morbidly desirous of influence, which he seemed to cultivate without definite object. It was said that he would have liked to be on the committee of every club in London. He had the general reputation of not being strictly veracious; nor, as I once had occasion to see, when church party was in question, inflexibly just. He turned upon the Hampden question when he found that his course was giving offense at court, and was upbraided for tergiversation by his party. He

turned upon the Irish question just in time to be promoted from Oxford to Winchester, and to what he probably coveted more than the income, the chancellorship of the Garter; and when he put forth a pathetic valedictory assuring the clergy of Oxford that he was agonised at leaving them, but could not disobey the call of the Spirit, he provoked a smile."

Life. 1879–82.

WILLIAMS, ISAAC. *1802–65. Harrow; Trinity College, Oxford.*

After the position had been in turn refused by R. Wilberforce and Hurrell Froude, Isaac Williams became curate to Newman at St. Mary's. It was to him that Froude broached the project of a forward policy (s. v. "Hurrell Froude."). It was to him, too, that Newman wrote the well-known letter on his immediate reception into the Catholic Church. The most modest and retiring of men, he found himself the center of a heated controversy when he became known as the author of "Tract 80," "On Reserve in Religious Teaching." Williams had been shocked, like many others, at the horribly familiar use of biblical expressions made by a certain type of religious person, and, after having read in Origen's Commentary on the Gospels notices of a

certain mysterious holding back of sacred truth, he wrote an essay on the subject when staying with Prevost (q. v.) at Norman Hill, Prevost's place in Gloucestershire. Keble wanted it published as a "Tract"; it was read to Pusey and Newman, and the title was suggested by the last named. Newman never seemed to know what a Tract might bring forth, and certainly never expected the explosion of Protestant wrath which burst out at this confirmation of their worst suspicions as to the double-dealing of the party. Probably, as usual, the worst denunciations were from those who knew nothing of the Tract but its title. It cost Williams the poetry professorship, for though, for his day, he was quite a prominent minor poet, when Keble resigned, Williams was defeated by one Garbutt (q. v.) whose recommendation for the position was that he was not a Tractarian, for his poetical gifts were far below those of Williams. It was the first serious reverse to the party in Oxford. Isaac Williams lived and died a clergyman of the Anglican Church.

Autobiography.

WILLIAMS, ROBERT. *1811–1890. Oriel College, Oxford.*

Member of Parliament for Dorchester, 1835–

1841. He is interesting as the person who called the attention of Newman to the words *"Securus judicat orbis terrarum"* in Wiseman's article in the "Dublin Review" on the Donatists. "My friend, an anxiously religious man, now, as then, very dear to me, a Protestant still," who pointed out the words in question was Mr. Williams, not, as the late Wilfred Ward thought, R. Wilberforce. Mr. Ollard points this out (p. 63n.) and his statement is rendered testimony to by a letter of Newman's to S. F. Wood ("Correspondence," p. 34) dated "In Fest. S. Mich. 1839," in which he says, "R. Williams has led me to look into Dr. W.'s new article in the 'Dublin.' " This Mr. Wood was at that time engaged in translating, with the help, among others, of Williams, the breviary (with hymns translated by Newman). It appears that Prevost, who strongly objected to the project, managed to stop it, since there was, so far as I know, no such publication issued."

Williams at the time in question was a very advanced and "extreme" man, a source of great anxiety to Pusey and Newman and on the point of becoming a Catholic. Later in life he completely altered his mind and became as extreme an Evangelical. His occupation was that of a banker.

WILSON, H. B. *1803–1888. Fellow and senior tutor of St. John's College, Oxford. Rawlinsonian professor of Anglo-Saxon.*

He was one of the four tutors who denounced "Tract 90" for taking a strained view of the Thirty-Nine Articles. Time has its revenges, and Mr. Wilson in after years was one of the writers in a once notorious work, "Essays and Reviews," in which his views on the interpretation of the articles and the conditions of honest subscription thereto "had evidently undergone a startling change in the twenty years that had elapsed, for he was now able to argue in favor of the very mode of interpretation which he had then denounced, and some pages of his essay upon the National Church gave more pain perhaps to devout minds than any others in the volume" ("Life of A. C. Tait," i. 279). For the opinions therein expressed, he was delated to the Court of Arches, which sentenced him to suspension, a verdict which was in due course reversed by the Judicial Committee of the Privy Council.

He must be distinguished from the following.

WILSON, ROBERT F. *1809–1888.*

In his early days, curate to John Keble and, prior

to that, curate at Bocking, on which account he was mentioned by Newman as "Wilson of Bocking."

WINGFIELD, WILLIAM. *1814–? M.A., Christ Church, Oxford.*

The son of Canon Wingfield, of York, he took Anglican orders and became curate to a Mr. Cooper, then incumbent of a West End chapel in London. Cooper instructed him to read the Fifth of November service, at that time a legal portion of the Book of Common Prayer. Wingfield refused. Cooper desired to dismiss him, and Wingfield appealed to Blomfield, then bishop of London (q. v.), who upheld Mr. Cooper, though admitting that the preceding curate had not been interfered with for refusing to read the Athanasian Creed. The account of this matter, given in the "Memorials of Serjeant Bellasis" (p. 50), speaks of Wingfield as "a very quiet, cool, and exemplary person." The controversy took place in 1843, and two years later, Wingfield and his wife were received into the Catholic Church at Stonyhurst. His sister married W. G. Ward (q. v.).

WISEMAN, NICHOLAS PATRICK, *Cardinal. 1802–1865.*

An Irishman born in Spain and educated in Rome, he was one of the most learned and distinguished men of his day and generation. His history cannot here be detailed save for incidents in it which relate to the Oxford Movement. These may be preluded by the accounts of his appearance given by contemporaries. He was a very tall man, being six feet two inches in height, and in his later days ruddy and very portly.

Fr. Purbrick (q. v.), a convert, afterward a provincial of the Society of Jesus, tells of his attendance at an archiepiscopal reception, in 1850, where the cardinal stood between Mgr. Searle and Fr. Lythgoe, both also corpulent personages. "I thought," he says, "is this, then, the effect of prayer and fasting? Three such mountains of flesh I had never seen before." "His presence," says another contemporary, "was what Italians call *imponente.* You might dislike him—you could not overlook him."

His first connection with the Movement was when, as president of the English College in Rome, he was visited by Newman and H. Froude on their memorable visit to Rome. This was in 1833, before the Movement had even been inaugurated by Keble's sermon. Yet the far-seeing Wiseman noted the tendencies in the minds of his visitors, and in

1847 he wrote: "From the day of Newman and Froude's visit to me, never for an instant did I waver in my conviction that a new era had commenced in England—to this grand object I devoted myself—the favorite studies of former years were abandoned for the pursuit of this aim alone." It should be remembered that Wiseman was a man of very great learning in several directions and that he was by nature an ardent student.

Everything, however, from this time was to be subordinated to the great work of his life. In 1835, and again in the following year, he came to England and delivered courses of lectures which were largely attended, and as a result of the second of which Augustus Welby Pugin (q. v.), the celebrated architect, entered the Catholic Church. For a scholar, the dignified position of president of the English College must have had great attractions; but in 1840, he gave it up to become coadjutor to Bishop Walsh of the Midland District of England and president of Oscott College. He was consecrated bishop of Melipotamus, and that explains Thackeray's characteristically contemptuous personification of the future cardinal as "the Bishop of Mealy Potatoes, in scarlet stockings and *partibus infidelium.*" One last point in connection with his presidency of the English College must not pass unnoticed, namely, the visit paid to him by Mr. Gladstone and Mr.—afterward Lord—Macaulay (q. v.), after which the latter wrote the remarkable

and oft-quoted passage on the church and the visit of the New Zealander to the ruins of London in his essay on Ranke's "History of the Popes." *Propter,* many think, certainly *post hoc.* While at Oscott, he founded the "Dublin Review," to which he was a constant contributor and in which he wrote that famous article on "The Anglican Claims," in August, 1839, which Newman said "gave him a pain in his stomach." Over the Movement he kept a constant watch, writing articles as occasion seemed to call for them, and when the first-fruits to the church began to arrive, he welcomed them to Oscott, and from his hands most of them received the sacrament of confirmation. The record in the Oscott archives is sufficiently interesting to quote, as the names recorded are of note and many of them will be found in their proper places in these pages. "1845. Confirmations. May 11. Benjamin Butland. St. George Mivart. August 15th. W. Ward. J. D. Dalgairns. Frederick Bowles. Richard Stanton. November 1st. John Henry Newman. Ambrose St. John. John Walker. Frederick Oakeley." J. W. and H. T. Marshall were confirmed later in the same year, and on the 1st of Jan. in the next appear the names of John Brande Morris, H. Formby, E. E. Estcourt, and G. Burder.

Wiseman was appointed first archbishop of Westminster at the restoration of the hierarchy, and the tale of that time must be read elsewhere.

Suffice it to say that if the somewhat flamboyant language of the pastoral issued "Out of the Flaminian Gate" did much to stir up the temporary fury of ignorant people in England, largely inflamed for political reasons, his subsequent letter "To the People of England" which appeared in the "Times" was an unusual *tour de force* in that it absolutely turned the tide of public opinion.

From the time of the entry into the Catholic Church of the many distinguished persons mentioned above, and of others not named here, Wiseman encouraged and helped the converts, who were, it must regretfully be admitted, a good deal cold-shouldered by many of the older generation of born Catholics like Lingard, and it was also under Wiseman's encouragement that the Oratory arose and took root in Birmingham and in London.

Life, by Wilfred Ward, 1897.

WOOD, SAMUEL FRANCIS. *1810–1843.*

A clergyman of saintly life whose early death was deeply mourned by Pusey ("Life," ii. 396) and Newman, who wrote to him as "Charissime." ("Letters and Correspondence," p. 33.) (See also s. v. "Williams, R.")

THE END

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